he LUTHERAN

TEACH US TO PRAY

At every age there are distractions

Vol. 43, No. 20

FEBRUARY 15, 1961

Fear or Faith?

AFTER FIVE-YEAR-OLD Harold had recovered from rheumatic fever, the doctor warned us that further attacks might prove fatal. I found myself gripped by cold fear whenever I thought about it. Death became a reality, an event that I might have to face . . .

THEN CAME the day when our cat caught a young rabbit. Harold called me to the door, where the cat was proudly purring and stroking his fur against the little boy's legs.

"Is the rabbit dead?" asked Harold.

"Yes, he is," I answered as I picked up the little lifeless thing.

"Let's take him to Jesus," Harold suggested hopefully. "He can make him alive again."

SEEKING to preserve this eager
I hesitantly explained that in God's
time those we think of as dead
be made alive by Jesus. Harold
fully accepted the idea.

"Okay, Mother, then let's bury
rabbit," he said. "Jesus will make
alive some day."

Solemnly we set about our task,
only the curious cat looking on.

As I WATCHED the little boy scat
few daisies over the grave, I felt asha
of my own lack of faith. To him
was no room for doubt or dismay.
denly I remembered a word about
ing and becoming like children to
the kingdom of heaven.

—KATHERINE BENI

The LUTHERAN News Magazine of the United Lutheran Church in Ameri

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THIS WEEK . . .

● THE FIRST LENTEN ISSUE of 1961 opens with an article by Hamma Divinity Professor W. D. Allbeck on interpretations of Holy Communion that have divided Christians of various denominations for centuries. The theological debate among the church bodies continues and new definitions have been adopted in recent years that point toward a growing sense of unity (*page 11*).

● CHRISTIANS HAVE no business fearing the changes that are coming in Africa. They paved the way for them. This is the theme of a just-released film produced under auspices of Lutheran World Action. *Date with Revolution*, says LWA's Assistant Director Rollin Shaffer, tells about the church's continued concern for the new African nations (*page 16*).

● WILLIAM B. SCHAEFFER, a former ULC pastor in South Carolina and now senior representative of the Lutheran World Federation's department of world service in Great Britain, went to see the man who directed the translation of the New English Bible. C. H. Dodd, eminent British scholar, brought the first part of the venture to completion (*page 23*).

● ONE OF THE LAST acts of the outgoing Eisenhower administration was to convene a conference on the aging. One of its participants, Dr. Walter R. Harrison, director of the Germantown (Philadelphia) Home for the Aged will discuss some of his conclusions next week. Point of departure for his article will be the story beginning on *page 20*.

● DR. BROWN calls attention (*page 27*) to the fact that his feature, "Worship Notebook," is five years old this week. Another anniversary in *The Lutheran* this month is celebrated by Dr. Earl Rudisill's "Personal Problem Clinic" which began publication in *The Lutheran* in February, 1941 (at first entitled "Questions about Home Life").

THE CHURCH IN THE NEWS

Co-operation seen top need

Lutherans should give "top priority" to "putting their own household in order with respect to" interchurch co-operation, Dr. Paul C. Empie declared in an address to the annual National Lutheran Council meeting at Detroit early this month. Dr. Empie has been executive director of the council since 1948.

The "fragmentation of Christendom" is a "major hindrance to evangelism," the NLC director continued. He said the "disastrous effect" of lack of co-operation "among members of a confessional family" ought to spur Lutheran unity. "The work and witness of all Lutherans will suffer to some degree until this is accomplished," he said.

Dr. Empie said meetings between Missouri Synod and National Lutheran Council groups have created a "hopeful outlook," but he noted "uncertainties" about the length of time it will take before co-operative activities can be under way. Mergers among NLC churches and "sensitive conversations" between the Missouri Synod and other Synodical Conference members that have accused it of unionism were cited as the cause of these "uncertainties."

Better food control suggested

U.S. surplus food commodities sh be distributed through government c nels rather than by church and pri organizations, Dr. Franklin Clark told the council. The United Luth Church president also heads Luth World Relief and the Lutheran W Federation.

Voluntary agencies should act onl emergencies, Dr. Fry said. He cited p lems in Formosa, where the Luth agency alternates monthly with a man Catholic agency in distributing surplus to nearly two million peop about 16 per cent of the populat Lists of those who should receive f are provided by the Formosa governm and "are not always reliable," Dr. said. He urged that the government sume full responsibility since the vo tary agencies can't "insure that the cipients are actually the most needy."

If this were done, Dr. Fry continu

DR. PAUL C. EMPIE
Unity—but when?

hurch agencies could continue relief ctivities with the resources provided by ieir own constituency, such as clothing, edding, shoes and other items.

Elected to a third one-year term as resident of the council was Dr. Norman . Menter, vice president of the Ameri- an Lutheran Church. Chosen as treas- rer for the tenth year was Fred C. ggerstedt, United Lutheran layman om Richmond Hill, New York. Dr. aymond Olson, TALC stewardship di- ctor, was re-elected vice president and larold LeVander, attorney and Au- ustana Church layman, secretary.

Confirmation study approved

Delegates to the United Lutheran hurch convention at Atlantic City last)ctober had adopted a historic statement efining Lutheran understanding of the acrament of the Altar. They then re- uested the commission which had pre- ared the statement to go farther into a study of the theology of confirmation nd the relation between confirmation nd admission to Holy Communion."

Dr. Fry reported to the ULC Execu- ive Board last month that a similar study f confirmation was being planned by the \ugustana Lutheran Church. A joint tudy would be welcomed, he said. The xecutive Board approved the plan and uthorized the United Lutheran leader o join with Dr. Malvin H. Lundeen, Au- ustana president, in inviting representa- ives of the American Evangelical Lu- heran Church and the Suomi Synod to articipate also. The four church bodies lan to merge next year.

Members of the Commission on the acrament of the Altar will be the ULC epresentatives on the new joint com- ission. Its report will be made "with ecommendations, if any, to the con- tituting convention of the new church."

71 congregations organized

The United Lutheran Church gained 71 congregations in 1960 through organization of new missions, Dr. Donald L. Houser, executive secretary, reported to the Board of American Missions this month. The year's total was well above early estimates and above the ten-year average.

New congregations were added to 25 of the ULC's 32 synods. Largest addition came in Illinois, where six new missions were organized. Central States, Indiana, Michigan and North Carolina had five each. Geographical spread of the new congregations stretched from St. John's, Newfoundland, to Anchorage, Alaska.

In 1959, 65 new congregations had been organized under BAM auspices. For the ten-year period 1950-59 the total was 593 congregations, an average of 59 yearly.

Thirteen new fields have already been entered in 1961, Dr. Houser told the board. He said all approved building programs were advancing on schedule and urged that special attention be given to aid for urban congregations.

Warsaw meeting for LWF

For the first time in the 14-year history of the Lutheran World Federation its executive committee will meet behind the Iron Curtain. Its next meeting has been set for Warsaw, Poland, June 27-July 1. LWF officials said the Polish Communist government has agreed to issue visas to the committee and to staff members whose presence will be required in Warsaw. Dr. Franklin Clark Fry will preside at the meeting.

Committee members include Lutherans from the U.S., Germany, Sweden, Norway, Denmark, Finland, Hungary, France, Ethiopia, India, Brazil and Indo-

nesia. Since their election at Minneapolis in 1957, they have met in America, France and Brazil. Poland's Church of the Augsburg Confession is a member of the federation.

Major item of business will be choice of a successor to Dr. Carl E. Lund-Quist, who resigned as executive secretary last August because of poor health. The Rev. Kurt Schmidt-Clausen of Germany has been acting executive secretary since that time. Dr. Lund-Quist, 52, recently left the Denver hospital where he had been for three months after suffering a paralyzing stroke. His condition is still serious.

Officials visit U.S.

Two of the federation's top officials were visiting in the U.S. this month. Pastor Schmidt-Clausen arrived in New York in late January for a month-long series of addresses and conferences. After attending the meeting of the ULC Executive Board, he spoke at the annual meeting of the National Lutheran Council. He will meet leaders of other Lutheran church bodies and visit several colleges and seminaries. Also on his itinerary is a call on Dr. Lund-Quist in Denver.

Mr. Schmidt-Clausen, 40, speaks English and Swedish as well as German. Before joining the LWF staff last year he was pastor of a church at Wunstorf, a suburb of Hannover, Germany.

Also in the U.S. for a six-week lecture tour was Dr. Hans Bolewski, editor of the *Lutheran World* and director of the Evangelical Academy at Loccum, Germany. Dr. Bolewski was formerly director of the LWF Department of Information. Traveling under auspices of the National Lutheran Council's department of theological co-operation, he will speak at 20 colleges and seminaries.

South Africa findings disputed

A conference of world church lea held at Johannesburg, South Africa, December under World Council Churches auspices had criticized So African apartheid (racial segregation) statement issued by the conference denounced various discriminatory i icies and had urged that non-whites given the right to collaborate in the g ernment of the country in which they citizens.

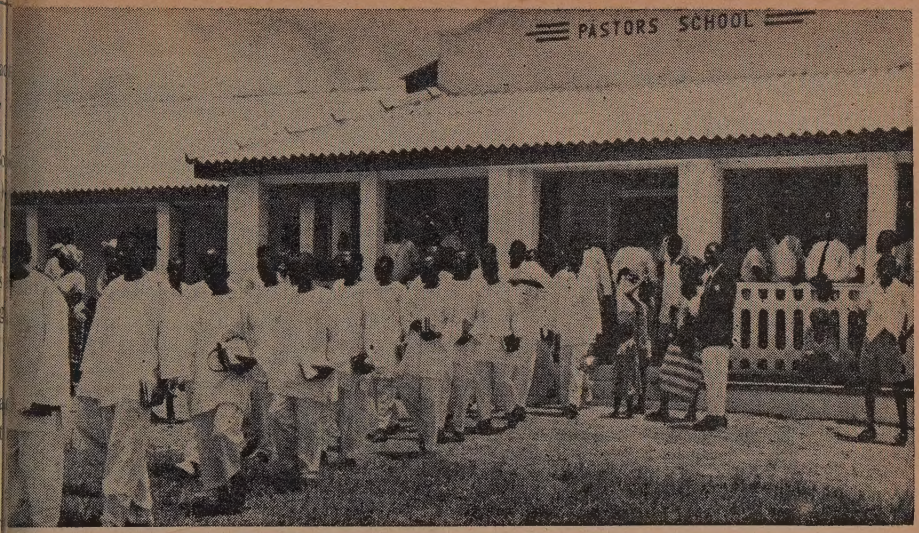
This month the ruling Nationa Party responded with the charge racial integration in any form would stroy "the rights and even the future istence of the biggest section of each r group, as well as the high level of tural and economic life." It would be "destructive of the maintenance Christianity."

"Separate development of the vari race groups" is the only "morally fensible" policy for South Africa, party contended. It added that "gove ment is in a better position to judge what misery and injustice might re if theories of voting rights for non-wh were put into effect."

Archbishop is hopeful

Only church to take open issue with stand of the World Council's confere was the Dutch Reformed Church Africa, smallest of three Dutch Refor churches represented among the ei churches at the meeting. The other t Reformed groups gave qualified appro to the conference findings. Anglicans a others strongly supported them.

The Rev. A. J. G. Oostuizen of Church of Africa charged that the c ference was "rigged" for "anti-gove ment propaganda" and that it had aim to put the Dutch Reformed churches " the carpet for a softening-up proces



NATIVE PASTORS TRAINED FOR AFRICAN MISSIONS

udents march from building at Baptist theological school in newly independent igeria. Mission leaders believe that increasing nationalism requires stepped-up rogram for educating native leaders for Christian congregations and institutions.

e accused the other Dutch Reformed odies of "stabbing the government in ie back." The Church of Africa also iid it would not send delegates to the /orld Council Assembly in India in No-ember because of the conference's crit-ism of apartheid.

A far-different view of the conference ame from Anglican Archbishop Joost de lank of Capetown, a foe of apartheid. For the first time since I have been in frica I see hope for the future," he de-ared. He praised the "new understand-ig between churches" and the "courage" f the Dutch Reformed delegates who ad spoken out at the conference.

Congo missionaries in danger

Tribal feuds and civil strife make the ongo too dangerous for American mis-onaries to remain, the U.S. State De-artment warned last month. Lincoln /hite, the department's press officer, said iore than 150 mission workers had been escorted from the Congo to neighboring Uganda and that about 65 others had been moved to Ruanda-Urundi, which is still under Belgian control.

Congo reports said extreme nationalists wanted to wipe out all vestiges of colonial rule, including the missions. Youth groups were said to interpret independence as freedom from all authority and to engage in acts of vandalism. A Roman Catholic priest in Kalenda was reported beheaded when he refused to tell a band of savage tribesmen which of the pupils in his school belonged to an enemy tribe.

Unrest spread to Tanganyika, where a mob at Arusha in the Northern Province attacked an American missionary of the Assemblies of God. On the other hand, it was reported that six members of the legislature of the "responsible government" which is preparing Tanganyika for full independence were members of the Lutheran church. With 329,000 bap-

tized members in seven church bodies, Lutherans make up about 4 per cent of Tanganyika's nine million people.

Heresy charge denied

Stormy petrel among U.S. Episcopalians is Bishop James Pike of San Francisco, who has caused many a shake-up in the California diocese he took over four years ago. A lawyer and one-time Roman Catholic, Bishop Pike had been dean of New York's Cathedral of St. John the Divine before his call to the West Coast.

Newest flurry followed publication in the Dec. 21 issue of the *Christian Century* of a Pike article in which he admitted the "possibility" of the Virgin Birth of Jesus but added that "the biblical evidence and the theological implications seem to be in favor of assuming that Joseph was the human father of Jesus."

Episcopal clergymen in the Clericus of Albany, Dublin and Thomasville, Georgia, charged Bishop Pike with "disbelief in the Virgin Birth and the doctrine of the Holy Trinity." They asked their Bishop Albert R. Stuart to bring charges of heresy against Bishop Pike in the Episcopal House of Bishops. Bishop Pike replied that he believed the Virgin Birth explained "in picture language the dual nature of Christ . . . My faith is in divine realities, the acts of God, not in the words that embody them."

Clergymen of the California diocese gave Bishop Pike a unanimous vote of confidence at their annual meeting last month. "While there are those of us who differ with him at times in his specific theological interpretations, we wholeheartedly reaffirm our confidence in him as our bishop," they said.

Warns on "new McCarthyism"

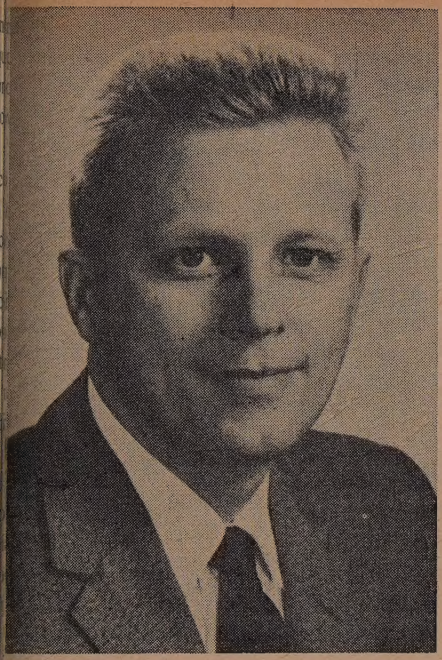
Commenting that he was "not much of a heresy hunter," Bishop Pike said that if charges were brought against him the House of Bishops he might qu tion racial segregation in the Geo churches. "Now there is a heresy wo discussing," he remarked.

In his message to the diocesan c vention, Bishop Pike warned about a vival of McCarthyism on a grassro level. The movement threatened to "p ish persons for their thoughts, opinio religious or ethical views, and cho associates," he said. The movemen without a leader, but has a number "would-be leaders" whom he descri as "small fry." Contributing to its vival is the House Committee on American Activities, Bishop Pike c tinued. The committee "does not sh the slightest interest in the gross type un-American activity of violent p segregationists—and this is real aid comfort to our enemies, the definit of treason."

Splinter group organizes

Some members of the ultra-conser tive Wisconsin Lutheran Synod had jected to its continued association w The Lutheran Church—Missouri Syn in the Synodical Conference. The 2,20 000-member Missouri Synod and 350,000-member Wisconsin Synod ma up more than 95 per cent of the conf ence. The Wisconsin dissidents had cused Missouri of "unionistic" practi because of its support of Boy Sc troops, parent-teacher organizations a military chaplaincy. The Wiscon Synod had refused an immediate bre with Missouri.

Last month Sleepy Eye, Minnes was the site of an "organizing conve tion" as 34 congregations set up a n Church of the Lutheran Confessi Thirty-two of the congregations we former Wisconsin Synod members. "



NEW HEAD OF THIEL COLLEGE

Dr. Chauncey G. Bly, who will become president of institution at Greenville, Pa., on March 1. A medical doctor as well as educator, he will succeed Dr. F. B. Irvin

were compelled by conscience . . . to withdraw from their former fellowship because the synods of the Synodical Conference have fallen prey to the modern compromising policy of 'agreeing to disagree,'" said the Rev. Paul Nolting of Sleepy Eye, secretary of the new group. Named as president was the Rev. Paul Albrecht of Bowdle, South Dakota. A constitution and doctrinal statement had been approved earlier.

No membership figures were given but most of the 34 congregations are in small communities.

Mother fights pre-nuptial pact

A Protestant mother in Brooklyn, N. Y., had last July lost custody of her three children to their Roman Catholic father because of a pre-marital agreement that they would be raised in the Roman Catholic faith. Supreme Court Justice Charles J. Beckinella had at a separation hearing held that the 30-year-old mother's promise to have the children brought up as Roman Catholics was binding. The children are still with their mother under a stipulation that was agreed to by the father, who is a Brooklyn waterfront dock boss.

Mrs. Ruth Begley, the mother, last month asked New York's appellate court to reverse the ruling. Her attorney argued that the agreement had been signed under pressure, since she had been pregnant and her fiance had threatened to desert her if she failed to assent to the demands of the Roman Catholic Church.

Entering the case as a friend of the court and on behalf of the mother was the American Jewish Congress. The organization held that "state and federal constitutions prohibit the courts of this state from giving effect to ante-nuptial agreements that the children of a marriage shall be raised in a specified faith."

AELC president installed

Presidents of four Lutheran church bodies took part as the Rev. A. E. Farstrup, 51, was installed on Jan. 29 as president of the 24,000-member American Evangelical Lutheran Church. The Danish-background AELC will merge next year with the Augustana, United and Suomi Lutherans into the Lutheran Church in America. Mr. Farstrup succeeds Dr. Alfred Jensen, who retired after 24 years as AELC president.

Participating in the ceremony at Des Moines, Iowa, were Dr. Fry (ULCA), Dr. Malvin H. Lundeen (Augustana) and Fredrik A. Schiotz (The American Lutheran Church), as well as Dr. Jensen.

WASHINGTON

By ROBERT VAN DEUSEN

SPELLMAN VS. KENNEDY

THE QUESTION of federal aid to education has brought out a sharp difference in viewpoint between President John Kennedy and the leaders of the Roman Catholic Church. Cardinal Spellman attacked the President's position that financial aid from the federal government should be limited to public schools.

During the election campaign, some Roman Catholic officials were disturbed over Kennedy's insistence that he would resist any ecclesiastical pressure in determining his position on public issues. The vehemence of his "declaration of independence" implied that such pressure might in fact be exerted. It placed them in a position where any approach to the White House, if Kennedy were elected, might be construed as an effort to exert undue influence.

After the election, the Roman Catholic hierarchy was confronted with a decision as to strategy. Should they soften their demands that parochial schools should be included in any program of federal aid to education, out of deference to the President's expressed conviction? Or should they continue their drive?

They really had no choice. To relax their efforts would be to lose sight of their objective, just at a time when the idea of federal aid to education was about to achieve acceptance and when the resistance of the public to the idea of government aid to parochial sch was beginning to weaken. The only a native was to oppose the President bring the question of aid to paroc schools into the public forum.

Open campaign

CARDINAL SPELLMAN was probably at all reluctant to implement the decis The open break with the President futed the contention that Kennedy wo be controlled by his church. The ference of opinion dramatized the is

The cardinal used as a springbo the report of one of Kennedy's forces which proposed a $9.3 billion gram of federal aid, of which $5.8 bil would be allocated to public elemen and high schools. The proposal inclu a grant of $30 per pupil in all sta plus $20 per pupil in the poorer sta to be used for school construction teachers' salaries.

Spellman claimed that these rec mendations were unfair to the parents the 618 million children who go to pa chial and private schools. To den child funds to study mathematics, scien and language because his parents sup additional funds for the study of religi the cardinal said, would penalize c and parents for their religious beliefs

The prelate aroused further cont versy by including in his plea the child of Lutheran, Baptist, and Jewish pare who attend church-related schools. Oswald Hoffmann, public relations rector of the Lutheran Church—Misso Synod, wanted no part of federal a "We Lutherans," he said, "agree w the President-elect rather than w Cardinal Spellman."

The campaign for federal aid to pa chial schools is out in the open. It w be waged with vigor, and will becom dominant issue in church-state relatio

This Is My Body

y W. D. Allbeck

This is the week we are entering into e season of Lent. All over the world ristians of many different denomina- ns will assemble around the Lord's ble to receive Holy Communion. ey'll receive the wafer at the foot of e altar in Roman Catholic churches, eel at the communion rail to receive e elements in both kinds in Episcopal d Lutheran congregations, sit in their ws for the administration in churches lowing other traditions.

And traditions and interpretations of t what the Lord's Supper means are ny. To look over the many-branched e of Christian denominations that grew of the seedling planted by Christ ans, at least in part, to face the prob- n of defining the meaning of Com- nion.

To face this problem is a compelling need. We must be able, in our preaching and teaching, to put into words how we should understand Christ's "real presence" in the sacrament. And we must understand why we, as Christians believing in the same Lord, are divided, and what chances there are for reaching unity to the point where we might, at a future time, have true "Communion" together.

But first of all we face the difficulty of choosing the right words to use. The various expressions, "Lord's Supper," "Holy Communion," "Sacrament of the Altar," "the Mystery," "the Mass," carry with them shades and tones of meaning, some of which we cannot accept.

A second difficulty lies in the kind of truth we expect the meaning to have. Some people look for a common-sense, logical explanation and are satisfied with

PROTESTANTS ARE DIVIDED AT LEAST IN PART BECAUSE THROUGH THE CENTURIES THEY HAVE BEEN UNABLE TO AGREE ON A COMMON UNDERSTANDING OF THE FOUR KEY WORDS IN THE COMMUNION SERVICE: "THIS IS MY BODY . . ."

a view which seems utterly inadequate to other people. Logic may be the wrong method in this case, just as a yardstick is the wrong measure for milk.

There are other kinds of truth beside the logical kind. There is the truth of an event such as the birth of a baby, or the truth of an experience such as a headache, or statistical truth such as the percentage of children born this year who will live to maturity. In these cases common-sense logic doesn't fit.

A THIRD DIFFICULTY lies in knowing just which aspect is most important. There are several things to be said about the Lord's Supper the chief of which should not be crowded into the background by others which are less significant. The problem is one of emphasis.

Our search for the meaning of the Lord's Supper begins, or ends, with the meaning of our Lord's words. There are four places in the New Testament where they are found: Matthew 26, Mark 14, Luke 22 and I Corinthians 11.

These words which are recited at every communion service in any language must contain the chief clue to their meaning. Very careful studies have been made to recover what the words were in Aramaic, the language our Lord spoke, and what they meant.

Concerning the meaning of the words, "This is my body," three kinds of explanation have been given during the centuries of Christian history. This is one of the reasons why Christians are not united. To say, "This is my boc is to say that Christ is present. But h

THE FIRST and earliest kind of ex nation is in a sense no explanation at It says that Christ is really present wh ever Christians eat the bread and dr of the cup, but how he is present is so thing no one can explain. It is a myst It is a truth of experience, not of lo Our Lord unites himself with those w eat and drink in a true and holy v beyond our power to express in wo

In this kind of thinking what ta place in the Lord's Supper is a c munication between persons. The liever is united with his Lord in a livi cleansing, strengthening way. Bread wine, body and blood are only details the total picture. The full reality is presence of Christ. And this is a myst

Stated in another way, the mean of Communion is fellowship. To h the presence of Christ is to be un to him as well as to all other believ also united to Christ. In receiving by eating the bread, his body, we continuing vitally in his body, the chu Thereby we are part of a living fell ship which began with the disciples the upper room, and which contin through the end of the age.

A SECOND SCHOOL of interpretat says that the Lord's Supper is merel sign of something else. This sch wants a simple explanation that ma sense. There seems to be no need to

nysterious about the matter. Quite obviously our Lord was alive when he took bread and said, "This is my body." Surely he must have meant that it *represented* his body and that the words are purely of symbolic significance.

According to this explanation the real meaning is indicated in the words, "Do this in remembrance of me." The Lord's Supper is a memorial service. Bread and wine remind us of a broken body and shed blood—the sacrifice of Christ for our salvation. They are the signs to call to mind what God for Christ's sake does for us.

Moreover, since Christ has ascended into heaven and sits on the right hand of the Father, he cannot really be present in Holy Communion. What happens is that the believer is elevated in faith to where Christ is in heaven. Bread and wine are not connected with the presence of Christ. They are signs pointing to God's saving grace.

A THIRD SCHOOL of thought seeks to be reasonable and mystical at the same time. At Holy Communion Christ is really present, and this school claims it knows how. To be sure, what God does is a miracle, but human minds can at least outline or describe the miracle.

According to this explanation, what really happens is that the bread is *literally changed* into the body of Christ, just as the wine is changed into his blood. In their inner essence they cease to be bread and wine even though they look and taste like them. When our Lord's words are recited the change takes place. A bell is rung at that instant so that the congregation may know that the miracle has happened.

The miraculous change is called *transubstantiation.* It occurs, so this explanation affirms, because it is possible to change the substance of one thing into the substance of another, just as alchemists tried to change the substance of a common metal into gold.

IN THE HISTORY of Christianity these three kinds of explanation have appeared singly or in combination. Actually they tend to overlap in certain areas. Persons who hold to one of them will not necessarily deny everything in the other two.

But in the present divided state of Christianity one or another of these explanations tends to dominate any specific church. Let us, therefore, look at the present scene.

Our Roman Catholic neighbors accept the doctrine of transubstantiation. In the Mass, Christ is present in substance. Since the priest offers the consecrated wafer to God it is therefore a sacrifice and a work of merit. Though the people sometimes receive the bread as Communion, the chief emphasis is upon the offering to God. Thus it is more the sacrifice of the Mass than it is the sacrament of the altar.

EVANGELICAL CHRISTIANS cannot agree with that view. They feel that it does violence to our Lord's words, "This is

Professor Willard Dow Allbeck of Hamma Divinity School in Springfield, Ohio, is a native of Millville, Pa., a graduate of Susquehanna University and Hamma Divinity School, earned a Ph.D. from the University of Pittsburgh. He was a Pittsburgh Synod parish pastor from 1922 to 1937 when he joined Hamma's faculty as professor of historical theology. He is author of three books on Lutheran history and theology, and a member of ULC's committee on church papers.

ROMAN BROADSIDE AGAINST LUTHER
*Communion was one issue**

my body," to make them mean, "This is changed into my body." Moreover, this Supper is a sacrament, Christ's gift to us, never our sacrificial gift to God. There can be no agreement with Roman Catholics on this.

Many Protestants, however, accept the view that bread and wine are merely memorial signs. Ulrich Zwingli, the former in Zurich, Switzerland, taug that idea. He and Martin Luther d cussed the matter at a famous meeti in the castle at Marburg in 1529.

The room where they met, with t table and chairs, is still being shown v itors. Zwingli said that our Lord's wo mean, "This signifies my body." Luth wrote with chalk on the table, "This my body," and insisted he must stay w those words. They agreed on other thin but not on this.

Luther had already written in t Small Catechism concerning the sac ment: "Instituted by Christ himself, it the true body and blood of our Lo Jesus Christ, under the bread and wi given to us Christians to eat and drink."

In his view the Supper is more than memorial; it is a gift, a transaction, communication. The incarnate ascend Christ therein unites himself to believ to their great enrichment and blessi

JOHN CALVIN, the reformer in Gene agreed that Zwingli's view was too sh low. Surely the Supper is a sacrame God's gift of blessing; therefore mu more than a memorial. Christ is rea present according to his divine natu that is, in a heavenly and spiritual w and the Christian receives him by fai

Thus Calvin was much closer to L ther than to Zwingli. Yet a differen remained. It is age-old Christian fa that the ascended Christ is both div and human. Lutherans believed t when Christ is present he is there cording to both natures, not simply his divine nature as Calvin taught.

Moreover, Calvin's view seemed so spiritualize the Communion as to lea no real connection between the bre and the body of Christ. Thus Luthera and Calvinists disagreed and separated

Contemporary cartoon of the "seven-headed Martin Luther" appeared in Roman Catholic treatise on the Sacrament of the Altar by one of Luther's most bitter enemies, Canon Johann Cochlaeus of Frankfurt.

RECENTLY THERE have been renewed efforts to reach agreement between them in Germany. It was decided to study our Lord's words anew without trying to defend old battlelines.

The result has been a document called the *Arnoldshain Theses* which is now being carefully studied. If it should succeed in bringing agreement between Lutherans and Reformed in Germany it could set a pattern for agreement elsewhere.

The fourth of the theses says that our Lord's words tell us that "He, the crucified and risen Lord, permits himself to be taken in his body and blood given and shed for all, through his word of promise, with the bread and wine, . . . so that we, believing in his promise, may receive forgiveness of sins, life and salvation." This goes a long way toward an acceptable statement.

Last October the United Lutheran Church in America adopted a "Statement on the Sacrament of the Altar and its Implications." It took forty-three numbered paragraphs to state the "basic affirmations." Several quotations will indicate the tone of the statement.

"The sacrament is mystery . . . The mystery is the miracle of God's gracious approach to man . . . In the sacrament, the total risen Christ who shared with us our humanity and raised it to glory is present . . . The 'how' of Christ's presence remains as inexplicable in the sacrament as elsewhere . . .

"The essential nature of the sacrament is gift. The direction of God's action in it is altogether from God to man; it imparts forgiveness of sin, life and salvation . . . The sacrament thus nurtures the church, the body of Christ. Through this gift the members are integrated into one body."

THIS STATEMENT, intended as a guide in church practice, should be helpful also in preaching and teaching. It may even find use in ecumenical conversations, for it not only declares what Lutherans believe but also rejects interpretations which are considered to be inadequate or misleading.

The meaning of the Lord's Supper is thus a matter of lively concern. The sacrament is for us an important part of our worship and devotional life. Though we are limited in our understanding of it we value it as a recurring event in our experience.

For we are part of the long stream of believers reaching back to the Upper Room and forward into the ocean of eternity. Into this fellowship through this sacrament our Lord comes both as Giver and gift. For this we devoutly thank God.

A MAN WHO feels no real need for God is not trying to be his best self, to realize his highest potentialities, and to fulfill the noblest reasons for his being on this earth. Instead, he is scaling his life down to the level of his circumstances. His own strength is sufficient because he has limited his life to his strength. He is living in comfortable valleys when he might well climb mountaintops. If he would aspire to fuller life and nobler endeavor, he would soon feel a need for that strength which comes only through commitment.—ROBERT W. YOUNGS in *What it Means to be a Christian* (Farrar, Straus & Cudahy)

"Date with Revolution"

Welcome to Change in Africa

By Rollin G. Shaffer

A new half-hour color motion picture on Christian concerns in rapidly changing Africa has been released for church audiences by Lutheran World Action. The film, *Date with Revolution,* suggests a transfer of power that Christians anticipate not with dread, but with eagerness.

Christian missionaries for decade have been engaged in teaching the ex plosive doctrine that every human beinn is precious in God's sight. Christian ought not to fear the changes that ar coming in Africa; Christians helped t cause them.

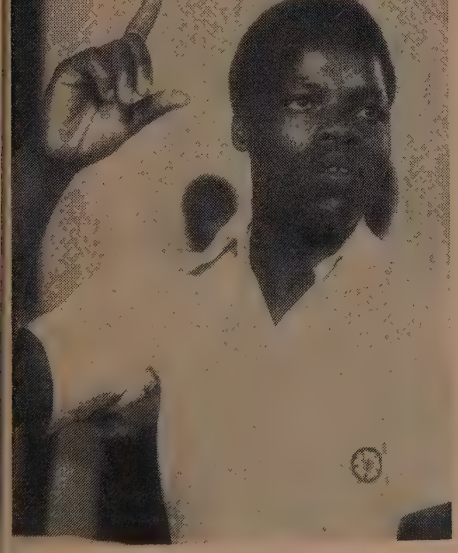
Christian schools have helped educat nearly all of Africa's political leader south of the Sahara. The Bible—no

Das Kapital—has been the most influential book in Africa. The New Testament, sometimes marked T.N.T., has released power that lifts prison doors off their hinges.

The headlines about chaos in the Congo ought not to obscure the fact that fifteen African nations achieved independence in 1960—most of them in an orderly manner.

TANGANYIKA, a United Nations trust territory, advanced to internal self rule in 1960 and is looking forward to political independence, probably within the British Commonwealth of Nations. The orderly transition in this shift of power is largely due to responsible Christian leadership among all the groups represented in Tanganyika.

Whereas scarcely more than one out of twenty Africans can read and write, the literacy rate in Northern Tanganyika is three out of four. Lutheran schools have had an important part in this.



LUTHERANS TRAIN TEACHERS
Student Anaeli Joshwa in Marangu Center

VUGA MISSION PRESS IS ROLLING
Church materials printed in tribal languages

Date with Revolution shows some of the vivid contrasts in modern-day Africa: mud-and-wattle huts not far from modern apartment buildings; leaping Masai warriors in contrast with a colorful church harvest festival.

Comments the off-screen narrator, "The direction being taken in Tanganyika is toward equal freedom, equal responsibility and privilege for all races in a non-racial society." The transition from mission to church is taking place in the midst of this changing political, economic and social background.

The seven Lutheran church bodies in Tanganyika are already joined in a Federation of Lutheran Churches and are planning to establish one Lutheran church in the whole territory. Three of the churches are already full-fledged members of the Lutheran World Federation. An African, the Rev. Stefano R.

Moshi, is president of the largest body, the Lutheran Church of Northern Tanganyika. Lutherans in Tanganyika now number more than 320,000 and are increasing in membership at the rate of 10 per cent a year.

INTERNATIONAL fraternal workers from a dozen different countries work in the seven church bodies. They work as partners, not as authorities outside the jurisdiction of the church. Budgets are carefully worked out in Tanganyika with the pooled wisdom of all concerned.

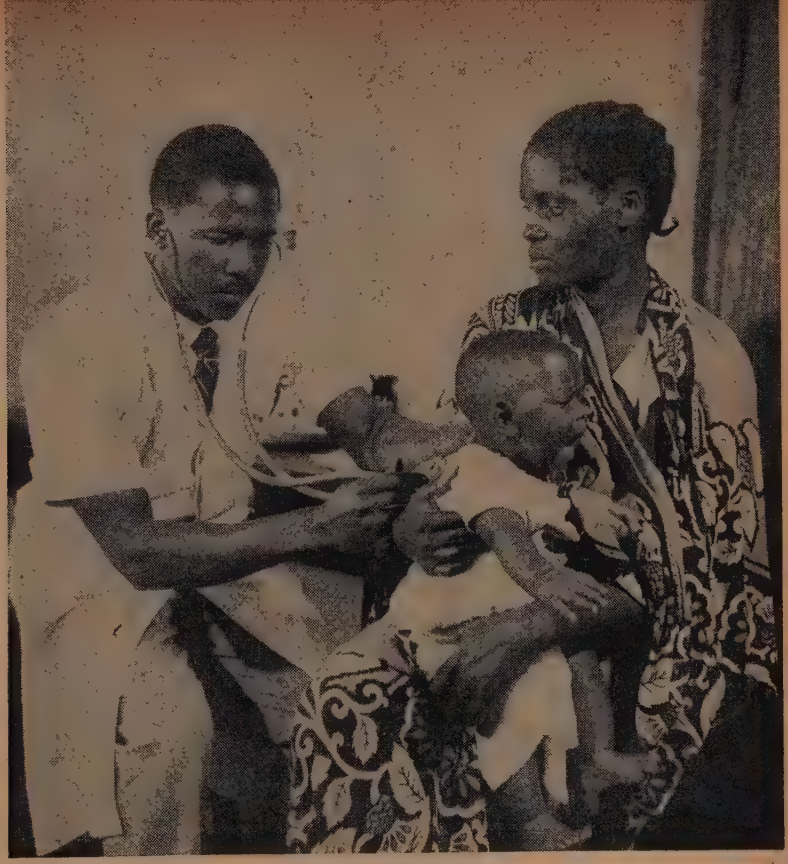
Mission Executive Oscar R. Rolander and his U.S. National Lutheran Council committee have been authorizing about $700,000 a year in LWA funds for work in Tanganyika. This represents only a minor portion of the total budgets of the churches, supported in increasing measure by the members themselves.

In the film, Missionary Elmer Danielson characterizes the transition fro mission field to autonomous churc "The 20th-century missionary does n come to Africa as a ruler over the rea of faith. Nor does he come to administ the distribution of gifts from a forei board or society. He comes to Afri at the invitation of the church in Afri to work as a partner under the directi of the church in Africa."

HOW DOES the world look to the Af cans? In the film more than a doz Africans speak about it—in Englis They include students, political leade the Minister of Health for Tanganyi Territory, pastors and lay leaders of t churches.

Church elder Jacob Mallya remin his audience that there are over thir million Christians in Africa today, per cent of the total population. "Co pare this," he says, "with the 2 per ce

CHURCH HARVEST FESTIVAL IN NORTHERN TANGANYIKA
People of Marangu give thanks to God



DR. MOSES NDOZI AT WORK IN DISPENSARY
Mission schools trained him for the job

n India, one-half per cent in Japan. But remember, there are still one hundred fifty million non-Christians whose faith Jesus Christ desires."

For those who like statistics he might have added that of the more than a million Lutherans in Africa, fruit of a century of missionary endeavor by 34 mission societies and boards in Europe and America, the largest concentrations are n Tanganyika, South and Southwest Africa and the Island of Madagascar.

BESIDES THE Evangelical Lutheran Church in Liberia, affiliated with the United Lutheran Church in America, there are Lutheran churches and missions in Ethiopia, Somali Kenya, the Rhodesias, Bechuanaland, Angola, Cameroon, and Nigeria. Through Lutheran World Relief and Church World Service, we have aided refugees in the Congo, Morocco, Tunisia, and Egypt.

Among the church's competitors for the allegiance of Africans are communism, Islam and materialism. The church's voice is carried through the Vuga Mission Press and the rapidly developing radio ministry. Studios for taping programs in various languages are already at work. A continent-wide transmitter is being built in Ethiopia.

Problems that defy solution: Nursing homes for the aged

Our best is not good enoug

By Frances Fowler Allen

"It's the best in town," my doctor assured me when he recommended a nursing home for Mother.

I investigated. He was right. Only the "best" was not good enough for her. It wasn't good enough for any of us. Time may come when we need nursing care and shelter in old age. Will it be in a nursing home like the one I found for my mother? For all I know, her "home" is typical.

It is a converted mansion, poorly suited for the purpose. Admittance was an ordeal. She trembled with nervousness as her tilting stretcher was carried up steep front-porch steps. She was then transferred to a straight chair and carried up an inner staircase, graciously curved, but with shaky bannisters and breath-taking drop to the hall below.

Upstairs, in a narrow passage (extra rooms had been partitioned from a once-wide upper hall), three sharp turns were required to reach her room. It was about six by eight, just enough space for bed, commode, narrow chest of drawers. Somehow we'd wedged in her familiar old rocker.

"I *can't* stay here!" she wept.

"There, there, dearie!" soothed the nurse.

"It's a private room," I pointed o over the ache in my heart. (And costing $256 a month, and when yo small estate is gone, what then . . . ward? I worried silently.)

This was the "best." I remember the *worst* I'd investigated . . . rooms w twenty identical beds in a row, twe straight chairs to the right of each b twenty night-stands on the left. Twe old women deprived of dignity, priva even occupation.

"We don't encourage knitting crocheting," one matron told m "Threads and scraps litter up the floo

Mother's nursing home was better th these. Its greatest asset was simple kin ness. How did those overworked nurs keep their compassion for old age, often querulous and unlovely? I nev saw a nurse touch or speak to a patie with harshness.

The nurses also fought the good fig for cleanliness. Linen was changed eig to ten times a day on some beds. T basement kitchen was a model of inco venience, but it *was* kept clean. T food, although monotonous, was ad quate.

The young manager, whose office w

e former furnace-room, did his best as ffer between oldsters, nurses, relatives, ate Board of Health, fire inspectors, d the absentee owner in Florida who pected a profit on his investment.

Non-profit homes run by churches and ligious orders are usually the best, be-use they are operated with dedication. it all have long waiting lists. Good ll can stretch just so far.

MANY NURSING home drawbacks could corrected by a different physical plant. s conditions are now, rundown old man-ons are pressed into service. They can ually be bought cheaply. There's eco-mic pressure to squeeze as many pa-nts as the law allows into available bic space.

Vast drawing rooms are turned into owded wards. Generous hallways are b-divided into individual cubby-hole drooms. Kitchens and offices are mmed into former coal-cellars.

Unless local health and fire regulations e vigilantly enforced, there are hazards om old electric wiring, unsafe heating, en wooden stair-wells, inadequate its.

"Too many old buildings are used as rivate nursing homes," said Doctor Ruth hurch, of the Illinois Health Depart-ent, at an inquest into a nursing home re which took eight lives.

IN SHARP CONTRAST to these was a odel nursing home in a neighboring wn, which I had visited and regretfully led out because of the distance from other's family and friends. It was new, nctional and an exception.

A modern, one-story, Y-shaped build-ng, each wing gets its full share of sun nd air. Along the entire length of each ide hall stretch hand-rails providing a and-hold for ambulatory patients.

In some cases they could discard their "walkers." This modern nursing home has a bathroom between each two rooms, supplementary baths, three air-conditioned lounge rooms with television, a small but well-equipped beauty parlor, a patio, and a shining kitchen on the *main* floor insures hotter food.

"It's completely fireproof," the proprietor pointed out. He showed me how quickly it could be evacuated if necessary. Best of all, there were no stairs of any kind. Patients could step right outside any door on to either lawn or patio. Automobiles could park one step from a door.

WHEN THE MONEY IS GONE, WHAT?

ON THE OTHER HAND, in Mother's nursing home there are two pleasant, tree-shaded porches, but each is reached by a steep step down from the hall. This eliminates porch-sitting completely for the majority of patients who use wheel-chairs, walkers, or who walk totteringly.

Nurses and orderlies are so rushed that patients hesitate to ask their help in getting outdoors. They're terrified lest they might be "forgotten"; left outside too long. No matter how much a bit of sunshine and fresh air, a glimpse of green space could mean, it's easier to stay inside.

OTHER NURSING home irritants could be eliminated without waiting for new buildings. Most irritating were visits from "fringe" religious sects who roamed apparently unchecked through the home. Patients were "sitting ducks."

One Sunday when I called, weird sounds were coming from the little sitting-room. Tuneless piano-thumping mingled with strains from a guitar, as twelve members from some sect were singing a Rock-'N-Roll type of hymn to their captive audience.

Among the wheel-chair patients who couldn't get away, I recognized the wasted, distinguished face of a woman who had once been a concert soloist in our city. Her eyes were closed, her blue-veined hands clenched the chair-arms as the squalling beat upon her sensitive ears. After singing, they broke up, invading private rooms to preach their own brand of religion.

IN CONTRAST, Lutheran students from a nearby seminary conducted a dignified service one afternoon a week, then visited the bed-ridden in their individual rooms. It is a valuable part of their training, and their visits, planned and supervised by experienced seniors, short, tactful, welcome.

From other organizations, thou Christmas-tide brought out extra bu of undiscriminating, tactless good w "I was sitting right here minding my c business," Mother reported, "when s denly a hand came through that d and dropped an orange into my l Never a word . . . like feeding monkeys!"

ANOTHER HEAVY CROSS for nurs home residents is the presence of occasional unconfined senile patient. C day as I sat with Mother, my back the door, I felt a cold hand stroke back of my neck. Jerking around saw behind me a white-haired wom with vacant but gentle face. "Prett she said, pulling at my necklace. "Bes wants it! Pretty!"

"Oh, shoo! Bessie!" exclaimed Moth with a gesture as if chasing off chicke "Your room's that way! Go on, nov

"There's no harm in her," she plained as Bessie wavered off. "She j gets lost and wanders in here sometim But it does give me a start if she stro my face when I'm asleep!"

Usually, residents bear such situatic with patience. They might be thinki "It may happen to me." But need house old persons of normal mental side by side with severe senile cas expect the same overworked nurses care for both?

SOME DAY, perhaps, medical scien which now enables us to live longer, w discover how we can live better into a vanced years. In our present social p tern, however, we must have the nursi home, or some equivalent.

Next week: "Is Good Enough the Best by Dr. Walter Harrison

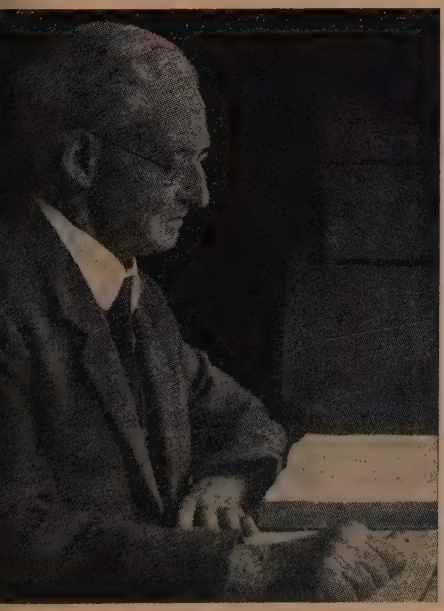
Visit with C. H. Dodd

Publication of the New English Bible climaxes thirteen years of work for eminent professor

By William B. Schaeffer

"So you came straight to the horse's mouth," said the white-haired little professor with a twinkle in his eye as I explained why I had invaded the calm of his book-lined study. And so I had! Where else could I get such authoritative information about the new English Bible, scheduled for publication March 14, than from Dr. C. H. Dodd, general director of the new translation.

Dr. Dodd got into the New Testament field by the back door. Born of schoolmaster parents and reared in the Congregational Church, he quickly showed that he would make his mark in the academic world. A "double first" at Oxford in "Moderns and Greats" was followed by study of Roman coins at the University of Berlin. His first published work was on numismatics.



Dr. C. H. Dodd
A change in outlook

Returning to Oxford for research in early Christian inscriptions, it was not long before he was also reading theology at Mansfield College. He was ordained into the Congregational ministry and from 1912-1915 was pastor in Warwick before being invited back to Mansfield as lecturer in New Testament Greek.

He remained at Oxford until 1930 when he was named professor of biblical criticism and exegesis at Manchester University. Five years later he became the first non-Anglican to be appointed to a chair of theology at Cambridge University. He remained at Cambridge until 1949 when he and Mrs. Dodd retired to their spacious old home in Oxford.

When the Joint Committee of major denominations preparing the Bible began its work, Dr. Dodd was convener for the New Testament panel. Since 1950 he has been the general director. The work was organized with panels of translators for the Old Testament, the New Testament, and the Apocrypha. Each panel invited a recognized scholar to prepare a draft translation of a book or group of books.

The revised draft was then submitted to a panel of literary advisors to suggestions on literary matters. Trying to blend a strictly accurate rendering of the orig-

inal text with excellence of style in "timeless" English was the major hurdle for the committee, according to Dr. Dodd, but "far the most fascinating." The task was made easier, he said, by the fact that the literary advisors, who will remain anonymous, were also good Greek scholars.

Is a new translation really necessary? many will ask. There are surely plenty on the market today, but none blends the combined wisdom and skill of a broad segment of biblical scholarship. None can expect the same broad appeal and acceptance.

Would not the American Revised Standard Version serve the same purpose? others may ask, even in England. The RSV has had a growing popularity in Great Britain.

Dr. Dodd was quick in his praise of the RSV as an "extraordinarily skillful piece of work" and felt that the job could not have been better done. However, he was just as quick to say that he thought that it would be the last attempt to "bring King James up to date."

THE JOINT COMMITTEE decided to make a fresh start with a rendering "neither old-fashioned nor self-consciously modernistic" which would take advantage of the wealth of discoveries which have brought new light to the Greek of the New Testament period. "There has been a change of general outlook," said Professor Dodd. "There is a different feeling now about the Greek of the New Testament." These sentiments prompted the committee to aim at a translation which would appeal to the man in the street as well as the man in the pew.

The prospectus for the new translation provides the first glimpse at the results of the committee's labors in extracts from Mark 11 and the First Letter of John. The first gives a sample of the light tou of the work: "My house shall be cal a house of prayer . . . but you ha made it a robbers' cave" and "The wh crowd was spellbound by his teachin

The second opens like a mode thriller: "It was there from the beg ning; we have heard it; we have seen with our own eyes." A wider readi will reveal whether the committee h been successful in blending the famil language of everyday life with a sacr subject in a way that does not lapse in the frivolous or the pompous.

COPIES OF THE New Testament w be formally presented to heads churches by the committee chairma the Bishop of Winchester, on March in ceremonies marking the publicatio By that token the new English Bible b comes "accepted" for use. It should fin quick acceptance in the schools, whe religious instruction is required. As proves its worth, it may later find i way into the worship of the church.

Will the new translation appeal t Americans? I asked Dr. Dodd. Ther was no hesitation in his reply. He see no reason why it will not be as welcom in the United States as in England "Honor" will be spelled "honour," an there will be half a dozen words tha may jar on American ears ("maize" fo "corn"), but the new translation will no be stamped "Made in England."

Publication of the New Testament i the climax of thirteen years' work, bu the labors of Dr. Dodd are not yet over He will continue as general director un til the completion of the translation Work on the Apocrypha, which has bee delayed because many of the scholar were also engaged with the New Testa ment, will now go "full steam ahead," said Dr. Dodd. The Old Testament pane hopes to complete its task in 1966.

FIVE MAKE A FAMILY

To Give Service . . .

DAN AND I are observing Karen with great interest, because this June she will graduate from high school, and she's full of plans for her future. Her applications are in at colleges. She's fairly well set in her courses this last year at school. She still has her part-time job at the library and works one afternoon a week at the local nursery.

Karen's growing up. That's why we watch her especially. She's the first of our three to approach adulthood, and for Dan and me it is a revelation.

"We've just forgotten that we went through the same phases in our 'teens," Dan said one evening after Karen had come to us, in great excitement, to pour out a torrent of words about a Luther League work camp project for next summer.

"I'll bet you used to babble and bubble just the way Karen does," Dan continued, teasing me a bit. "You still do, and Karen's like you."

I MOVED my chair closer and lowered my voice. "What do you think of the project Karen told us about, Dan?"

"Excellent. I've read some reports of these Luther League work camps and caravan projects in *The Lutheran.*"

"What amazes me," I said, "is that the young people pay their own way! They pay to work! Sometimes their church helps with funds."

"And from what Karen reported—they work hard," Dan said. "Did Karen hear about the project for next summer at Luther League meeting?"

"I don't think so. I believe it was that speaker from the Board of Higher Education. He spoke to several groups at church about Lutheran colleges and church vocations and mentioned Luther League projects."

"And now Karen's all worked up," Dan observed. "Must have been a good speaker! She's heard reports of Luther League projects before, but has never reacted this way."

"Do you think she's serious?" I asked. "You know . . . at her age . . . they're always breathless over something."

"She went upstairs to count her money, didn't she?" Dan laughed. "She looks at that college fund bank book so often it's dog-eared."

"But . . . she wouldn't use any of that," I protested. "She'll need it for her start in college. It will pad out what we've been able to set aside."

"I'm teasing you, Connie. Relax. Where does Karen keep her back copies of *Luther Life?* There'll be something in them about work camps and caravaning . . ."

"THERE ARE SOME copies in the magazine rack. Oh . . . Dan . . . did you see the new magazine that has replaced *Luther Life?"* I looked through it. "Here it is . . . *Time Out.* I think Karen's had only this one issue. It's new as of 1961—and Karen says it dishes out the dope."

We leafed through the magazine in comfortable silence, which I broke. "How fast she grows up!"

"Who?"

"Karen. Last year she would not have reacted in this way to a work camp idea. Especially the idea of spending *her* money for such a project. She would have expected someone to pay *her* for her services."

"Our values change," Dan remarked. "We've always tried to show the children that working for money is not the only goal in life. Volunteer work is a satisfying experience."

"It says here . . ." I tapped the page I was reading, ". . . that one group of Luther Leaguers actually went to British Guiana on a work camp project. Others worked in various places in the United States."

"The idea of going away from home has its appeal," Dan said wisely.

"Yes, and going away from home is a step in growing up. Especially if you live and work in new surroundings and with a group of young people you've never met. Of course, the people in your project would all be Luther Leaguers . . . that's a common bond."

A SOFT PADDING on the staircase. Karen appeared in stocking feet. "Have you seen my copy of *Luther Life?* Oh, I must remember to use the new name . . . *Time Out.* I see you're looking at it."

"I'm done, Karen." I handed it to her. "Your father and I were interested in what you were telling us about work camps."

"It's a wonderful project, isn't it?" Karen's eyes had a dreamy look. "Imagine going to some far away place . . . living with people . . . helping them . . ."

She took the magazine and turned to the stairs. "Of course, I can't even let myself dream of a summer like that."

"Why not?" I asked. "Dreams make the future."

"Oh . . . the cost is one obstac You have to pay most of your expens yourself. Of course, some Luther Leagu or churches sponsor a work camper a pay part of his expenses."

SHE TURNED to Dan. "Dad, do y remember, in your years on the chur council, whether anyone from our chur has ever gone on a work camp or carava project? And did the church pay a pa of the expenses?"

"Off hand, I'm not sure."

"I couldn't earn that much mon between now and summer."

"No, you couldn't," I agreed.

"I'd probably not be eligible anywa I imagine they weed applicants ver carefully. Many apply, but only a fe can be accepted. Maybe I'm not ol enough for some of the projects . . ."

"I think you'd have to plan a coupl of years ahead for an idea like this, Dan said. "You'd want to prepare you self. I wonder why our league ha never made a project of sponsoring member to take part in a work cam or some other project? You'll probabl not be in Luther League, once you g away to college, but that's a good ide to propose for your league to conside as a future project."

Again, we were aware of how Kare is growing up. Her sudden and kee desire to go *herself* on a work cam project changed to a more mature desire "That *is* a good idea, Dad. You know we've had speakers who talked on work camp, but we've never thought abou grooming someone from our own grou for such a service . . .

"And why not? We could do it. We could earn the money to pay all her expenses, too. I know we could! And then the whole Luther League would be behind that one representative."

WORSHIP NOTEBOOK

A COLUMNIST REMINISCES

"WORSHIP NOTEBOOK" first appeared in *The Lutheran* of Feb. 15, 1956. Exactly five years have passed. During that time I have written 250 articles, and at better than 1,000 words per article that's quite a bit of verbiage.

This half-decade has seen the advent of the new *Service Book and Hymnal.* No doubt some of the words written here helped to pave the way for this book of worship now in its fourth printing. Sometimes these pages have stirred up a bit of controversy and prompted a flurry of letters.

EARLY IN the period I described the services in a church which are exceptional if judged by average liturgical practice. The editor in his "In Conclusion" likened it to a "mild low-pressure front moving across the church." Not long afterward a piece describing modern funeral practices as "pagan" aroused the ire of funeral directors in various parts of the country.

Perhaps the heaviest volley came as a result of an article which introduced a series on the Liturgy. In advocating weekly celebration of the Sacrament of the Altar I had given the impression to some readers that I was belittling the sermon.

It took quite a while to answer all the letters after that one, and one correspondent and I tangled with one another for several months. But we resolved our differences and I count my prolific correspondent a good friend today.

THE SAME ISSUE—more frequent opportunities to receive Holy Communion—prompted a piece on "the frustrum" in which I pleaded against the usual Sunday morning practice in most of our churches of concluding the service before the Preface. One anonymous correspondent replied with "Instead of getting rid of the frustrum, let's get rid of Brown!"

Then, more recently, I nominated St. John the Baptist as "the patron saint of low churchmen." I've re-read this piece several times but find it difficult to see what all the fuss was about.

I THINK that the so-called "high-church problem" is not so much of an issue as it was five years ago. For one thing the pastors who were accused of "going to extremes" were following a pattern that had its origins in the Oxford movement of the Church of England in the last century. This was a romantic attachment to the past which sought its inspiration in the forms, ceremonies, and practices of the church's golden age.

Appeal was made to tradition and one found all sorts of "explanations" for what was done at church. There was a "proper" and an "improper" way of doing things, and he was most "proper" who observed most fastidiously the ancient customs. "High-churchism" in its worst forms was nothing more than rummaging in antique shops.

There's less of this sort of thing in the churches today. It isn't important that we transplant the settings and customs of the past into our modern society. Rather, we seek to make what we do meaningful to the modern man.

To take one illustration—the frequency of Holy Communion in our churches—we've found that it is not important to say that this is the way it was done in the 16th or 13th or even the third century. On the contrary we desire to begin to see that more frequent celebrations of the Eucharist will provide our people with all they need to meet the circumstances of their lives. So one finds many congregations providing more services of Holy Communion, and less attention to the shape of the chasuble and the number of candles on the altar.

STILL THERE are dangers, and we ought not to assume that because the church is beginning to re-examine its worship that these dangers have ceased to exist. There is still a lot of attention to peripheral matters. Today one finds great emphasis being placed upon the arts. In a way this is good because the church ought not disavow the arts but encourage them.

The action of worship however, which is a corporate thing, dare not become the stage for an art that exists in and for itself. I lament that in many of our congregations there seems to be a sort of "music for the sake of music" at the Sunday services. Some choirs exist only for the performance of the weekly anthem with little consideration given to the real purpose and function of worship.

But the greatest danger to the formal corporate worship of the congregation comes from those who, knowingly or unknowingly, threaten to do away with worship completely. Ethics is a necessary part of the Christian's response to God. He must, if he is faithful, do good. But to say that the Christian's response is only a matter of good deeds is to deny the importance of corporate devotion. Adoration is every bit as important part of the response as is service.

The same goes for the tendency intellectualize man's response. A Chri tian has a duty to read and study a think, but it doesn't stop there. St. Pa said something about this (I Cor. 13:2 Ethics and faith (both trust and knov edge) are but two sides of the triang and without love they are nothing. Y it is love which prompts a man to wo ship, and worship is the total respon of the individual who as a part of t body of Christ offers God his "reasc able service."

MINDFUL OF these dangers, yet mo attentive to the need for intelligent pa ticipation in our worship by all of the writer will continue (under the e tor's sufferance) to poke his nose in the meaning and practice of all that call worship. Five years ago when I b gan these articles I said that the purpo was to "help in making the services worship what they should be." TH promise still holds.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Unreliable

QUESTION: Three years ago we mov from the south to the west coast. Mar 22 years old, had been popular with t boys in our old community, and a fe months after arriving here she began g ing with a young man two years old

than herself. She has an office job, while Robert works at a foundry.

Marie and the rest of us thought the romance was coming along all right, but then she discovered that Bob was dating another girl—had been doing so for months. Marie broke it up, but he made a plea for a second chance. After about six months she found the same thing was happening again. He was very rude to Marie when she talked to him about the matter.

Marie is very much attached to Bob. We have insisted, however, that she stop associating with him. This she has done, but she is heartbroken. I think she would be willing to try him again, but we have prevailed on her not to do so. A fellow who repeats such a performance doesn't deserve further consideration. We are hoping she may stick to her resolution.

REPLY: During the teen years boys and girls have many affairs. Most of their romances do not last very long. We all understand that and more or less expect it. But at 24 a young man should understand what loyalty means, what romance means to a girl, and what fair-dealing requires. He has shown himself undependable.

For the sake of her future welfare and happiness Marie had better forget Bob, and make a new start with someone more mature in outlook and behavior. It is good that this has happened now, and not after a marriage. Marie may suffer some heartbreak but that will be better than tragedy later. Everyone of us has gone through various disappointments, but, with the help of God, we weather them. She can do the same, and in a few years look back with gratitude to this crisis.

Let Marie lay aside all idea of making up with this young fellow, and make herself available to other young men. She should keep up a good appearance and manner, and be seen at various respectable places and doings where both sexes are present. She should make it easy for young men to become acquainted with her, but avoid anything that could be construed as bold. On dates she ought to try to be good company, so that a boy will want to be with her again. All of this assumes that Christian ideals will always be upheld.

Putting away toys

QUESTION: Jack is now four years old, and very much alive. He is ready to start many things, but not eager to finish them. He enjoys getting out his blocks and other toys, but he doesn't want to put them away when the play is over. It seems to me it should be no more difficult to put them in their place than to take them out.

REPLY: To a youngster—and to an oldster—it is easier and pleasanter to start a project and get out the necessary materials than to put them back into their storage place. I have been in homes which have looked as though a hurricane had struck.

It is a sizable task for a four-year-old to put away a large number of blocks, animals, carts, and put-together pieces, especially when the only reward is fitting into an adult's idea of neatness and order. At this stage more will be accomplished by helping the child to do the job and trying to make it a pleasant bit of play. For this responsibility you can gradually withdraw, ultimately leaving the whole task to him, and giving adequate praise for each step of progress. Many parents have found procedures of this sort to be successful.

BOOKS

HISTORY OF A DOCTRINE

The Forgiveness of Sins. By William Telfer. Muhlenberg Press. 154 pages. $2.75.

In this small volume the author, a fellow of Selwyn College, Cambridge, England, has tried to delineate the understanding of the forgiveness of sins. He begins with the prophets and apostles of the Old and New Testaments and traces its history through the various phases of church life both Catholic and Protestant. His main thesis is that the postponement of Christ's second coming made it necessary for the church to develop a penitential system by means of which the individual Christian could be assured of forgiveness despite his many failures to live up to the absoluteness of the divine imperative.

In these endeavors, the author seems to think, the Catholic church succeeded remarkably well. It made it possible for a Christian to co-operate wholeheartedly with the orders of this world. Against a too complacent ethical attitude, however, the Reformation voiced a much needed protest. Yet Luther, especially, went too far in reviving the eschatological aspect of forgiveness. He failed to lead the penitent to resolve to sin no more. Hence faith and works, religion and life, suffered a divorce in Lutheranism. "We therefore," the author concludes, "do nothing amiss in seeking a doctrine of forgiveness that is at once Catholic and Reformed." This volume then is a good illustration of the "inclusive" character of Anglican theology.

The present reviewer is critical, first, of the treatment of the biblical material and, secondly, of the discussion of Luther. The author is not quite correct in stating some of the external facts of the Reformer's life and is definitely amiss in belittling Luther's understanding of the church and sacraments as instruments of God's action on earth. Last but not least, Luther did not split faith and works as the author wants his readers to believe. These critical

Lenten Reading

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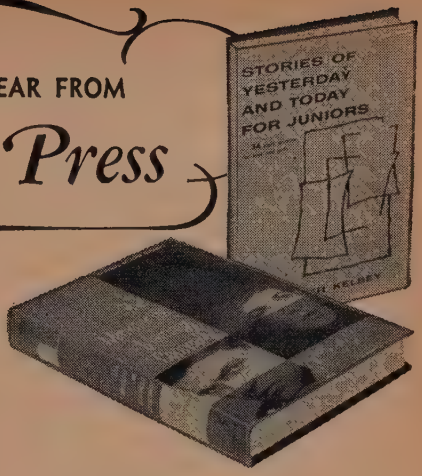

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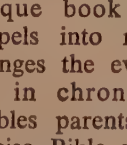

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remarks notwithstanding, the book is a r warding study in a specific field of the hi tory of Christian thought.

Waterloo Seminary OTTO W. HEICK

ENGLISH THOUGHT

An Era in Anglican Theology: From Gore Temple. By Arthur Michael Ramsey. Scribne 192 pages. $3.50.

The "era" covers a crucial half-centu from 1889 to 1939. The analysis com from the "high church" archbishop of Yor an able New Testament scholar.

In 1889, with publication of a collectic of essays called *Lux Mundi,* a new perio began for Anglican thought. Charles Go was the leading spirit, and the emphas was upon the incarnation and the church need to come to terms with evolution, soci questions, and culture generally. The sto goes on to tell what happened in Anglica theology under modernism, liberal catho icism, the Anglo-Catholic movement, an the re-emergence of biblical theology. Cl maxing the story is the appearance wit great influence in the 1930s of Willia Temple, perhaps the most powerful the logian to be archbishop of Canterbur since Anselm, whose "believing propensity sought to relate everything to God. Wit him and World War II an era ended.

One notes in this readable account o men and ideas, enriched by Ramsey's ow insights and experiences, "a conviction tha theology is not merely a handmaid to ac ministration, but a prime activity of th Church"; admitted overconcentration on th incarnation, at the expense of a theolog of redemption with its prophetic note; an the "middle way," so characteristic of Angl canism, that allows "a little untidiness" i its thought in order to be inclusive in it membership.

JOHN REUMANN

Philadelphia

TEACHING ISN'T EASY

The Recovery of the Teaching Ministry. E J. Stanley Glen. Westminster Press. 125 page $2.75.

It is gratifying to see a scholar in or field make a penetrating analysis in anothe

A professor of New Testament at Knox College, Toronto, shows that the distinction between preaching and teaching in the Bible is not as simple as we often assume. We have little precedent in Scripture or the example of Jesus to give teaching such a mediocre place in the life of the church as we do today.

Why is teaching neglected or done superficially? Really to come to grips with the teachings of the Bible is too threatening for the average modern church member; it might challenge accepted social standards. "The cult of simplicity" tends to depreciate intellectual questions and the hard work of solid thinking. Emotionalism, moralism, and pat answers follow the path of least resistance, and do not require true teaching.

A chapter on biblical interpretation will be of interest to pastors. The author maintains that commentators and exegetes of Scripture are not profound enough teachers of the preachers. They assemble linguistic facts but fail to teach profoundly the meaning of Scripture as understood in its context and with adequate translation into our own time and setting. The preachers in turn try to make things too easy for their parishioners. Parishioners should be treated as serious learners who can wrestle with large and difficult issues.

Professor Glen's challenges should prove stimulating for all workers in parish education both lay and ministerial. There are also some sharp words for theological educators.

DAVID BELGUM
Minneapolis

Out of the Depths. By Anton T. Boisen. Harper. 216 pages. $4.

Dr. Boisen, a pioneer in relating psychiatry and religion, began work at the Worcester state hospital in 1924. In writing his autobiography at age 84, he reveals how his concern grew out of his own recurrent psychotic experiences. His life story is an unusual case history, and a source of important data on the development of clinical training of clergymen in mental-health institutions.

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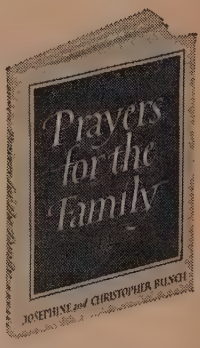

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Christians face change

FRANCE: Valentigney. Jan. 15.—In mid-January several Protestant and Roman Catholic parishes in France joined in a "week of prayer for unity." Attempts at reopening the conversation among the confessions is not new. Every year we Frenchmen hear Roman priests addressing Protestant audiences and Protestant pastors speak to Roman Catholics.

A traveler through the United States gets the impression that Roman Catholicism and the Protestant churches form two blocs that grew separately from each other and meet infrequently. Only among university students and in the parishes of city slums have I found points of contact between the two confessions, between priests and pastors.

In France, much history is tied up with the development of interdenominational relations. When one quarter of France turned to Protestantism in the 16th century, violent persecutions pushed the church of the Reformation back into two areas, cut it down to an insignificant minority, forced to disband and go into hiding. There are still remnants of this past in the thinking of some French Protestants today who mistrust all things Roman, just as there are still some Romans who would like to submit the entire nation to the rule of the Vatican.

But the 19th and 20th century have increased a non-Christian trend in France which has been underway since the Middle Ages but has now reached such an intensity that a priest can refer to our country as a "land of mission." Separation of church and state was accomplished in France at the beginning of this century in this strongly anti-clerical climate. Both the Protestant and the Roman church had to learn how to li in it. In France anti-Christianity is t mood of the time.

This does not mean that the church are inactive. Both confessions have h a spiritual renewal during the last years which has led to a deepening the theological life and to a return to t sources of their faith—for the Pr estants, the Bible and the Reformatio for the Roman Catholics, the chur fathers, St. Thomas, the Scriptures.

The congregational life has establish itself more firmly in the life of the co munity. Catholic churches have expe enced a liturgical reawakening. Pr estants have taken a new look at the evangelistic commitment by reachi young people and adults and deepeni their social concern.

Because both churches have been i volved in this process of renewal, th have learned to understand each othe Through population movements, new s ciological developments have paved t way for a narrowing of the gap betwe them. Protestants, once concentrated a few large areas, are now spread o all over France.

Contacts between Protestants an Catholics have developed particular among young people who have disco ered that in this second half of the 20 century they face common problems an a common challenge. It is not uncom mon to see them discuss problems t gether and decide on common action.

If one wanted to draw the balance the current religious climate in Franc one would have to say that we are i the midst of change. The "nonthe logical" factors are slowly being elim nated and we can now see more clear what unites and what divides us.

—MAURICE SWEETING

Ohio Couple Commissioned For Teaching in Liberia

By E. RUDOLPH WALBORN

COLUMBUS, OHIO—Mr. and Mrs. Donald A. Rowe were commissioned Jan. 15 for a teaching assignment in Liberia, at their home church, First English, Mansfield.

Participating in the service were Pastor Arthur L. Ruths of the Board of Foreign Missions staff, and Pastors Carveth P. Mitchell and Fred W. Wechsel of First English Church.

Mr. Rowe has been a teacher in the Mansfield schools, and just completed a semester of training at the School of Missions at Maywood, Ill. He is a graduate of Wittenberg University. Mrs. Rowe is a native of Crestline and attended Ohio University. Her brother, the Rev. Paul Winemiller, Jr., was commissioned last July and is now in foreign language study in Tokyo.

Mr. Rowe's first teaching assignment will be for missionary children in the fifth to seventh grades at Cuttington college.

FOR 21 YEARS Mrs. E. W. (Dortha) Millikan has published a monthly newsletter, "The Visitor," for First Church, Bellefontaine. She does the writing and the art work. She is also the parish secretary.

First papers went to 200, and during the war when the congregation's pastor became a chaplain, Mrs. Millikan sent news to servicemen. Under Pastor Olen A. Peters the mailing list has grown to 500 and eleven issues of an eight-to-ten page mimeographed paper are issued.

THE MIAMISBURG, OHIO, Junior Chamber of Commerce presented the annual 1960 Distinguished Service Award to Robert N. Keist, a long-time member of First Church, Miamisburg.

Since his retirement as dining room manager of a refrigeration plant, he has divided his time between church work and as a banker. In 1960 he led in establishing a Senior Citizen's Center in Miamisburg. He has served as a member of the executive board of the Synod of Ohio and as a delegate to ULCA conventions.

Mr. and Mrs. Rowe at service in Mansfield with Pastors Ruths, Mitchell and Wechsel

WHEN PASTOR GEORGE D. KEISTER closed his 33-year service at Holy Trinity Church, Salem, he was named pastor emeritus and presented with a new car. His son, Pastor Daniel Keister, of Bethany Church, Indianapolis, has been called to succeed his father and will begin service on March 1.

Pastor George M. Schrack has retired at St. John's, Perrysburg, which he has served since 1925. It has been his only ministry.

Gifts for Wittenberg

SPRINGFIELD, OHIO—The Springfield phase of Wittenberg University's 10-year development program has reached 60 per cent of its $1 million goal to provide a new science building.

Recent gifts to the local campaign have boosted the total to $604,288, President Clarence C. Stoughton reported.

Synod Elects Robinson Assistant to President

By RAYMOND A. HEINE

DETROIT — Mr. Robert Robinson has been elected by the synod executive committee as the new assistant to the president. He replaces Mr. Robert Krasa, who has accepted a position with the Board of American Missions.

Mr. Robinson attended City College of New York and Syracuse University prior to service in the U.S. Army, 1945-47. He enrolled at Michigan State University in June 1947 and was graduated in 1951 with a B.S. degree in mechanical engineering. He has been employed as a member of the General Motors engineering staff since 1951 and, until he accepted his new duties in the synod office, he was senior designer in transmission development.

A member of St. Timothy Church, Oak Park, Mr. Robinson has served as vice president of the church council, on the evangelism committee, and in the choir.

Social Responsibility Retreats

SOCIAL MISSIONS COMMITTEE of synod, headed by the Rev. John Miller, of Epiphany Church, Plymouth, has planned two retreats, one for women and one for men, for intensive study on the theme, "Christian Social Responsibility."

The women will meet June 16, 17 a 18 at Olivet College. The Rev. Ru Cornelsen, director of social action for Board of Social Missions, and Prof. K Hertz, Ph.D., of Wittenberg Univers will be the discussion leaders.

The men will assemble at Camp Ohiye near Pontiac, Oct. 6, 7 and 8, and will led in their discussions by Pastor Cornel and Prof. George Forell, Ph.D., of Chic Seminary. The executive committee synod has endorsed these plans and is couraging congregations to help defray expenses of interested members.

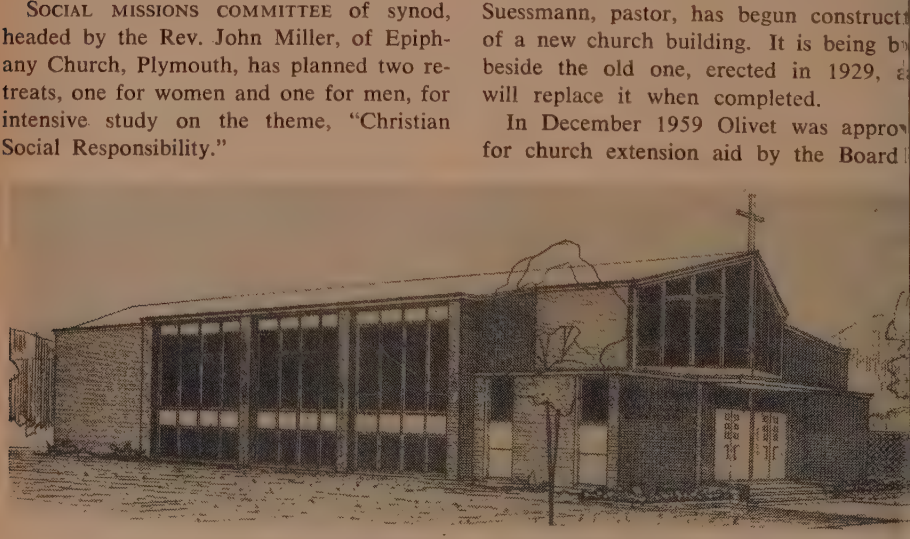
MICHIGAN SYNOD finished 1960 with congregations supporting the $284,8 budget by 98.7 per cent. The report of stewardship chairman, Dr. Alfred Bell shows that 26 congregations exceeded th minimum quotas, 27 congregations fai to meet their quotas in full, four congre tions met their minimum goals exactly per cent, and 12 mission congregati without assigned benevolence quotas co tributed $9,916.

Congregations Are Building

THREE CONGREGATIONS report signific progress in their building programs.

Olivet Church, Detroit, the Rev. Lo Suessmann, pastor, has begun construct of a new church building. It is being b beside the old one, erected in 1929, a will replace it when completed.

In December 1959 Olivet was appro for church extension aid by the Board



Architect's drawing of new church edifice under construction for Olivet Church, Detroit

merican Missions under the urban church newal program. The new church will accommodate 170 for worship and will provide six classrooms on the lower level. otal cost is $125,000.

Included in the $80,000 renovation and pansion project at Faith Church, Flat ock, the Rev. Dean Tyson, pastor, is a)-foot high steeple, which will be a landark visible from a great distance.

Good Hope Church, Garden City, the ev. George Volkmar, pastor, laid the corrstone for their new $70,000 religious ucation building on Jan. 15.

New Mission in Marshall

HOME MISSION progress continues in ichigan with a new congregation being developed in Marshall under the leadership of the Rev. Charles L. Irwin, formerly pastor of Christ Church, Jeffersontown, Ky. Pastor Irwin arrived on the field Jan. 15. A parsonage has been purchased and a church site is being acquired.

REFORMATION CHURCH was organized as a congregation in Coldwater on Nov. 27, 1960. The Rev. Charles Barber, who served as mission developer since Dec. 1, 1959, was called as the first pastor.

THE REV. TERRY DALY and members of Peace Church, Ann Arbor, held Epiphany night services on the church parking lot in conjunction with the burning of the greens. Members brought their Christmas trees from home to burn along with the church's tree and held vespers by firelight.

ACIFIC SOUTHWEST

Quotas for Benevolences and World Action Met in Full

By LOUIS F. MERTZ

LOS ANGELES — Congregations of the cific Southwest Synod contributed 85 per nt of the apportioned budget for all purses in 1960. This was 2 per cent less an the 1959 achievement, but the total ceived, $693,000, was $32,000 more than e previous year.

Quotas for ULCA benevolence and Luheran World Action were met in full, and e synod also transmitted 100 per cent of e goal set for Pacific Seminary, Midland ollege and California Lutheran College.

New Mission Fields

SIX NEW MISSION FIELDS will be observed Dr. Karl S. Henry, of the department survey and research, Board of American ssions, about March 1. The proposed lds are in Barstow, Lompoc, Rancho nta Fe, San Jose, Salinas and Sacramento. The synod has established a line of credit h the Bank of America for acquisition sites for church buildings by mission ngregations, it was reported by Wayne ndstein, synod comptroller.

TWO CONGREGATIONS in the San Diego area recently broke ground for new building projects. First Church is erecting the first unit of a $150,000 extension to further its downtown ministry. St. Peter's-by-the-Sea is building classrooms and offices.

Lutherans Get Acquainted

GET-ACQUAINTED MEETINGS for congregations in the four merging Lutheran church bodies are being held this month in several areas of the synod. Synod and district executives, pastors, church councilmen and auxiliary leaders are taking part in discussion of the Official Documents of the proposed Lutheran Church in America.

SOCIAL MISSIONS COMMITTEE of the synod is sponsoring two conferences for laymen on Christian Social Responsibility. Dr. William Lazareth, of Philadelphia Seminary, and Dr. Victor Gold, of Pacific Seminary, are the leaders. Southern Conference meeting will be held March 3-5 at Camp Yolijwa. Northern Conference meets March 10-12 at Mt. Cross Camp.

Synod Benevolence Giving Higher, but Misses Quota

By DAVID F. COOPER

AUSTIN—The treasurer's office, in year-end accounting of the synod's stewardship, announced a $12,083 increase in apportionment giving over 1959. Dollarwise this was a 10.3 per cent gain, but with an increased budget, the accomplishment was 6.8 per cent under 1959 attainment.

Giving to the United Lutheran Church in America reached a total of $66,378.58 in 1960, representing 72.5 per cent of assigned goal, but showing an increase of $7,823 over the amount remitted in 1959.

The synod attained 90 per cent of its Lutheran World Action goal, for a total of $12,041.

Twenty-two of synod's congregations returned 100 per cent on their apportionment quotas; 28 achieved 100 per cent for Lutheran World Action.

Congregations meeting — or exceeding — all benevolence quotas included: Austin, Messiah; Dallas, First United; Forth Worth, St. Matthew; Richardson, St. Luke; San Antonio, Peace; Yoakum, Holy Cross; Houston, Grace; Houston, Salem; Houston, St. Martin; Lafayette, First; New Iberia, Trinity, and Lake Charles, St. Paul.

Merger Rallies Held

MERGER and Lutheran World Action rallies are being held on a "merged" basis throughout Texas and Louisiana during February.

The Rev. Raymond H. Tiemeyer, administrative assistant to Dr. Franklin Clark Fry, is speaking at these meetings and assisting in special question-answer periods.

The Rev. Philip L. Wahlberg, Jr., president of the Texas and Louisiana Synod (ULCA), and the Rev. Merton L. Lundquist, president of the Texas Conference (Augustana), have worked co-operatively on the arrangements.

Congregations involved in the forthc ing Lutheran Church in America me have been invited to attend the rallies b held in strategically located Augustana ULCA churches in the two states.

Evangelism Missions Planned

"MISSION TO THE FAMILY" will be theme of four-day preaching-teaching-w ing evangelism missions, which each gregation is being asked to plan du April. The synodical evangelism commi is headed by the Rev. Clarence Hag pastor of St. Paul's Church, Lake Cha La.

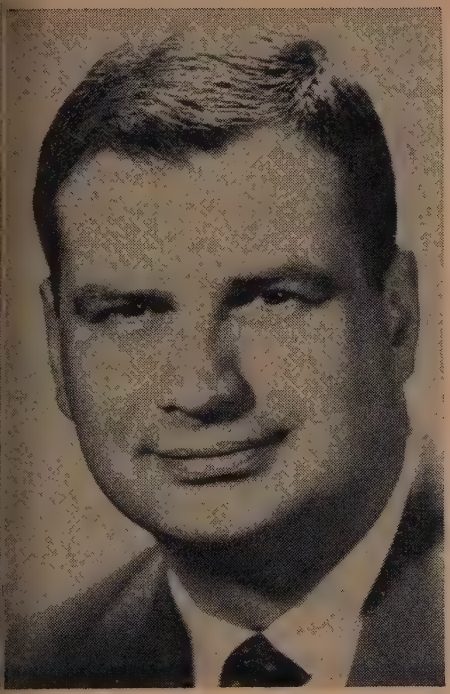
Three of the four days will be devo to special teaching and preaching serv for members and prospective members, der the guidance of a guest preacher. fourth day will be for family worship s ices in the homes. Stress will be put on believer as a witness in the daily life home, church and community.

DR. F. LESLIE CONRAD, JR., pastor of Luke's Church, Richardson, former exe tive secretary of the Luther League America, will preach in the daily Ma services at the annual convention of Texas Conference of the Augustana theran Church, at Walnut Hill Chu Dallas, and Holy Trinity Church, Irv March 7-10.

Theme for the convention will be "Te Us to Pray." Dr. Malvin Lundeen, pr dent of the Augustana Synod, will sp at the March 9 session.

AFTER MORE than six years of hold services in a school, a residence remode as a chapel, and a labor hall, the con gation of St. Timothy's Church, Cor Christi, the Rev. J. Ernest Messer, pas moved into its new first unit church build on Dec. 11.

HOLY CROSS CHURCH, Yoakum, the R D. I. Dolton, pastor, found it possible, a reaching its full apportionment goals, provide an "extra" gift of $2,000 for therhill, the synod's camp. This was u for the purchase of kitchen equipment a a movie projector.



EUGENE S. HECKATHORN

LM Fund Raisers Helped Churches Get $4 Million

A STAFF of 17 United Lutheran laymen aised more than $4 million in 1960 to help 03 congregations construct new church uildings.

The building campaigns were conducted y the fund raising and counseling service f the Lutheran Laymen's Movement for tewardship.

Jack I. Van Iderstine, administrative di- ector of the LLM fund-raising service, re- orted that since 1953, when the service egan, $17,614,789 has been raised for 307 ongregational church building programs.

This year, Mr. Van Iderstine predicted, he fund-raising staff will conduct 120 cam- aigns for United Lutheran congregations n the United States and Canada.

Members of LLM gave $200,000 to finance the church's stewardship program last year, it was reported at the semi-annual meeting in New York. The group added 266 new members to raise the total to 2,750. A record budget of $591,935 for 1961 was adopted.

Eugene S. Heckathorn, 41, a chemical manufacturer of Orinda, Calif., was elected president for a two-year term to succeed LeRoy B. Breneman, of Lancaster, Pa. Vice presidents are Robert E. Carter, of Baltimore, Md.; Harold O. Thomas, of Canton, O., and James B. Wessinger, of Columbia, S. C.

Other officers are Walter R. Hagey, of Philadelphia, treasurer, and Dr. Henry Endress, of New York, secretary. Dr. Endress is also executive director of the laymen's movement.

Frances Dysinger Retires From Church Women Staff

MISS FRANCES DYSINGER, who retired last Dec. 31 after 14 years of service to the United Lutheran Church Women, took a new job on Feb. 1. She is house mother at Huber Hall, women's residence at Gettysburg College.

DR. DYSINGER

Miss Dysinger is well known in every synodical organization in the United Lutheran Church, where her services as field secretary took her. She served on the personnel and education committees of the ULCW, and represented the organization on the Commission on Missionary Education and the Division of Home Missions of the National Council of Churches, serving on the executive board of this division.

For ten years she served as a member of the Board of Deaconess Work of the United Lutheran Church. (*Turn to page 47*)

More Mature Counselors Sought at Camp Sequanota

By ROBERT G. SANDER

JOHNSTOWN, PA. — Chief need at Camp Sequanota is more mature counselors. This need was brought to the attention of the 144 churches of the East and West Allegheny Conferences through a New Year's letter from the Rev. George E. Bowersox, Jr., camp director.

Pastor Bowersox wrote: "The camp is sometimes criticized when there are younger counselors, but it should be pointed out that the camp can only get counselors from the congregations of its constituency. Let every congregation send us at least one counselor. One hundred thirty are needed."

In order to aid counselors in arranging their summer schedules Pastor Bowersox released the 1961 camping dates: First Intermediate Coed, June 12-18; First Junior Girls, June 19-25; First Junior Boys, June 26-July 2; Second Intermediate Coed, July 3-9; Second Junior Girls, July 10-16; Second Junior Boys, July 17-23; Intermediate Girls, July 24-30; Junior Coed, July 31-Aug. 6; Third Intermediate Coed, Aug. 7-13; and Senior Coed, Aug. 14-20.

FIRST CHURCH, Johnstown, rededicated its electrified tower bells. Installed when the church was built in 1920, they had been played manually from the tower. Now the bells can be played from the organ keyboard.

Windber Church Expanding

WINTER WEATHER is holding up the $104,670 expansion program of First Church, Windber. Work began on the project in the late fall. A fund drive netted $48,000.

Plans call for complete renovation of the present church and addition of a two-story educational annex. The congregation was founded in 1900 and meetings were held in a frame building on the present site. stone structure was erected in 1927 never completed. The Rev. David G. V is the pastor. The church marked its 6 anniversary Jan. 8.

Pastor Volk and leaders of congregatio break ground for new church at Windbe

THE REV. AND MRS. M. DEAN SHAFF marked their 50th wedding anniversary Christmas Day. Retired in 1951, Pas Shaffer is supply pastor at St. Thom Church, near Johnstown.

Guests came from former pastorate St. James' Church, East Cleveland, a Magnolia (Ohio) parish; and Emmanu Church, North Georgetown, Ohio.

GRACE CHURCH, Bellwood, Altoona, dec cated its new parsonage Jan. 8. The hor is the former residence of Mrs. Ada Hauth, widow of William A. Hauth, Be wood businessman and member of t church board. Dr. Dwight F. Putma spoke at the dedicatory service. The Re John I. Cole is pastor.

Twenty Districts Proposed for Central Pennsylvania Synod

By VIGGO SWENSEN

HARRISBURG, PA.—Division of the eight conferences of Central Pennsylvania Synod into 20 districts, in preparation for reorganization of the synod as provided in the proposed constitution of the Lutheran Church in America, was recommended at the January meeting of the synod executive board.

The various conferences will consider the plan at their fall conventions this year.

The board also endorsed an expansion plan for the Spang Crest Home for Aged, Lebanon County, calling for a $192,000 first unit with facilities for 36 guests.

Gettysburg Trustee Appointed

DR. WALDEN M. HOLL, pastor of First Church, Johnstown, was appointed by the board as a trustee of Gettysburg College. He succeeds the Rev. Howard J. McCarney, of Hanover, recently elected president of the York Conference.

The Rev. Charles A. Snyder, Jr., was named to the Board of Synodical Home Missions, replacing the late Dr. Gerald G. Neely, of York.

The board voted to appoint a seminary student to conduct services in state parks next summer in co-operation with the Pennsylvania Council of Churches.

A LANDMARK, the former Holy Communion Church building in Harrisburg, is to be razed to make room for a $310,000 new Christian education building of Memorial Church. The present structure, since the merger in 1924 of the two congregations on opposite corners, has been used for youth and Sunday church school activities. Ground will be broken this month, reports the Rev. James E. Morecraft, pastor.

Benevolence Giving Short Of Ministerium's Budget

PHILADELPHIA—Budgeted benevolence receipts in the Ministerium of Pennsylvania passed the $2 million mark for the first time in history. The 1960 total was $2,082,518.47, an increase of $200,213.62. This was 10.64 per cent above 1959 receipts.

But the increase was not nearly enough. Only 64.23 per cent of the 1960 Ministerium budget of $3,022,603 was contributed.

Transmittals to the ULCA totaled $1,422,309.35, an increase of 15.25 per cent above 1959. Yet this was only 68.19 per cent of the ULCA apportionment of $2,085,663. The amount sent to ULCA was 58.30 per cent of the synod's receipts.

Lutheran World Action contributions in 1960 were $291,115.71, or 90.22 per cent of the $322,671 goal. These receipts were just .58 per cent over 1959.

Unpaid quotas pledged for Operation Aged total $104,000. The Germantown Home campaign received $96,761 in 1960.

Airport Hazard May Force Church to Seek New Site

By HENRY W. SNYDER, JR.

ALLENTOWN — Historic Christ Church, Schoenersville, faces the prospect of having to move to a new location because it stands next to the heavily used Allentown-Bethlehem-Easton airport.

The Lutheran congregation obtained a charter recently to facilitate its withdrawal from a 180-year-old union with the Reformed congregation. Both "wings" of the church expect new and separate buildings.

In the past 35 years the height of their church tower has been reduced twice because of the hazard of low-flying planes. Sunday sermons are halted by the noise. Now the airport is being enlarged to accommodate jet planes.

NINETY-TWO Sunday school teachers defied ice and snow Jan. 22 to attend the first of four workshops sponsored by the Bethlehem District Christian education com-

PA.: LEHIGH VALLEY . . .

mittee. Faculty members included Miss Catherine Juram, Philadelphia; Pastor Richard Lundin, Easton; Mr. Clarence Eliasson, Glenside, Pa., and a number of local leaders. The workshops were designed to give help for teaching the spring quarter in both the Christian Growth and the Augsburg lesson series.

ALLENTOWN Council of Churches held a six-week School of Religion at Muhlenberg College Jan. 9 to Feb. 13. Among the teachers of leadership training courses were four Lutheran clergymen, Pastors Charles Kern, Arnold Keller and Richard Klick, and Dr. Hagen Staack.

BUTZTOWN CHAPEL of St. Mark's Church, Bethlehem, was dedicated Jan. 29, with Dr. Ralph Boyer, Pennsylvania Ministerium director of urban church work, preaching the sermon.

Regular Sunday services have been held in the former Union Sunday school building northeast of Bethlehem since the first of December. St. Mark's is also continuing regular services at its 76-year-old southside location.

Lutherans Have Prominent Place in Leader Training

By ERNEST J. HOH

LANCASTER, PA.—The largest Protestant group in Lancaster County, Lutherans play an important part in interdenominational activities. An example is the current Leadership Training School, in which most of the churches participate.

The Rev. Raymond M. Roden, pastor of Bergstrasse Lutheran Church, near Ephrata, is dean of the school which is being held in Zion and Trinity Lutheran churches, in this city. Several courses are taught by Lutheran ministers and lay leaders.

THE SWANDER LECTURES, presented annually at the Lancaster Theological Seminary (United Church of Christ), were given this year by Dr. Joseph Sittler, ULCA clergyman who is professor in the Univ sity of Chicago theological faculty. His g eral subject was "The Powers of Grace the Realm of Nature."

Inner Mission Group Meets

VARIED INTERESTS and concerns of L theran Service, the inner mission organi tion of the Lancaster Conference, were lustrated in a series of slides shown at annual corporation meeting in Zion Chur Manheim.

The Rev. R. Ray Evelan, associate p tor of Holy Trinity Church, Lancaster, w re-elected president. The Rev. Henry Wohlgemuth is the executive director.

A report on the survey of inner missi work, already underway in a number congregations, was given by the Rev. Jam Shannon, of St. Paul's Church, Lititz. R sults of the survey will indicate the nee that congregations feel that Lutheran Ser ice should meet.

DELAWARE

One Link to Past Severed, Church Preserves Another

By CARL G. SMITH

WILMINGTON, DEL.—One of the last dire links between Zion Church and its Germa heritage was severed when the "Fraue verein," the last German-speaking organiz tion in the congregation, voted to disban

Dwindling membership was given as t reason. At the final meeting, the survivi members of the "Frauenverein" voted turn their treasury, about $70, over Zion's building fund.

A reminder of the German past cam when the 1898 cornerstone of Zion's r cently demolished church was opened. contained copies of three church periodica in German as well as the Jan. 1, 189 editions of six daily and weekly Wilmingto papers, two in German and four in Englis

Newspapers in the cornerstone reveale that Zion's building shared its birthda

Group from Long Island shown at Wilmington church, with Pastor Robert E. Mohr in front row

with the City of New York. The big national news story on the day the cornerstone was sealed was the merging of five boroughs into what one paper called a "monster city."

The contents of the 1898 stone will be resealed in their metal box and the stone will be incorporated in the foyer wall of the new Zion Church, now under construction.

MORE THAN 100 members of St. Luke's Church, Woodhaven, Long Island, showed amazing loyalty when they chartered two buses and journeyed to Wilmington, Del., on Jan. 22 to see their former pastor, the Rev. Robert E. Mohr, installed as pastor of St. Stephen's Church.

The group left their own church in Queens at 6:45 A.M. After witnessing the installation and the baptism of their former pastor's daughter in St. Stephen's, the visitors joined the participating clergymen and several couples of the Wilmington congregation for dinner.

Pastor Mohr served St. Luke's for ten years. At St. Stephen's he succeeded the Rev. J. Elmer Leas, who last year accepted a call to Bethany Church in Cleveland, Ohio.

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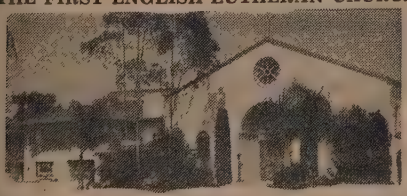

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Churches Fill Need for Kindergartens in Delaware Are

WILMINGTON, DEL.—There are free public kindergartens in the city school system but none in most unincorporated suburban areas, so churches are stepping in to fill the void.

A little more than half of New Castle County's 300,000 people live in the areas without public kindergartens.

A recent survey showed that about 700 five-year-olds are enrolled in church kindergartens, some 300 in co-operative kindergartens organized by groups of parents, an equal number in commercial kindergartens, and about 100 in kindergarten classes of expensive private schools. Probably nearly 1,000 are not in any kindergarten.

The largest daily kindergartens are operated by Methodist and Episcopal parishes, with one Methodist church reporting 200 enrolled. Three United Lutheran churches operate smaller ones, ranging from 12 to 30 children enrolled.

Tuition ranges from $15 to $20 a month. Transportation is usually by car pools arranged by the parents, but two churc provide station-wagon rides.

This do-it-yourself kindergarten arra ment has largely sprung from nothing the past eight years. At first there pressure on Delaware's General Assem to provide state-supported kindergartens all districts, but the cost of building necessary classrooms was prohibitive. M parents seem to be satisfied with the chu and private kindergartens, for the press for free ones has lessened.

Church-related daily kindergartens foll curricula approved by nearby public scho but add much Christian enrichment.

—CARL G. SM

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NORTH CAROLINA

Better Benevolence Recor Achieved by Synod in 196

By FRANK K. EFIRD

SALISBURY—In 1960 the North Carol Synod achieved 83.9 per cent of its UL apportionment, and contributed 100 per c or more on every other benevolent cause

Percentages paid on other goals we synod budget, 100 per cent; Southern Se nary, 102.7 per cent; Lutheran World tion, 104.4 per cent; Lenoir Rhyne Colle 105.7 per cent; Lutheridge, 106.7 per ce Lowman Home, 111.7 per cent; and Children's Home, 122.4 per cent.

The amount of $319,906 sent to UL was $61,182 short of the goal but $23,9 greater than in 1959.

Congregations also pledged over $150,0 to a new headquarters building in Salisbu

Constitution Proposed Now

THE SYNOD'S executive committee vo in January to recommend adoption of proposed new constitution in 1961. T was a reversal of a December decision postpone action until 1962 at the sugg tion of the ULCA Executive Board.

The proposed constitution, presented

he 1960 synod convention by a Committee on Organizational Structure, was hotly debated. The changes suggested by the Executive Board have not been made public.

BOARD OF TRUSTEES of Lenoir Rhyne College, meeting Jan. 17, approved plans for a new $600,000 Student Union building. The college plans to borrow $400,000 from the U.S. Government for the project.

Total cost for dormitory students was raised from $1,087 in 1960-1961 to $1,137 in 1961-62.

DR. L. DAVID MILLER of Wittenberg University presented a dedicatory recital on the new $40,000 pipe organ of St. Mark's Church, Charlotte.

RECENTLY COMPLETED congregational buildings include: Concordia, China Grove, educational building costing $46,000; Vale, Cedar Grove, parsonage valued at $23,000; Hecks, Lexington, a parsonage.

Evangelism Missions Planned

TWO CONFERENCES are planning Evangelism Missions in 1961, the Western Conference between Easter and Pentecost, and the Northern Conference Sept. 24-28.

ON THE RACIAL FRONT: The student legislature at the Woman's College of the University of North Carolina, Greensboro, recently adopted a resolution by a vote of 61-19 endorsing integration at the University of Georgia. The Woman's College, predominately white, has several Negro students.

The North Carolina Council on Human Relations reports that "In the State National Guard there are 11,000 members who receive annually over $5,000,000. There is not a single Negro member. A Negro who may become a general in the army of the United States cannot become a private in the North Carolina National Guard."

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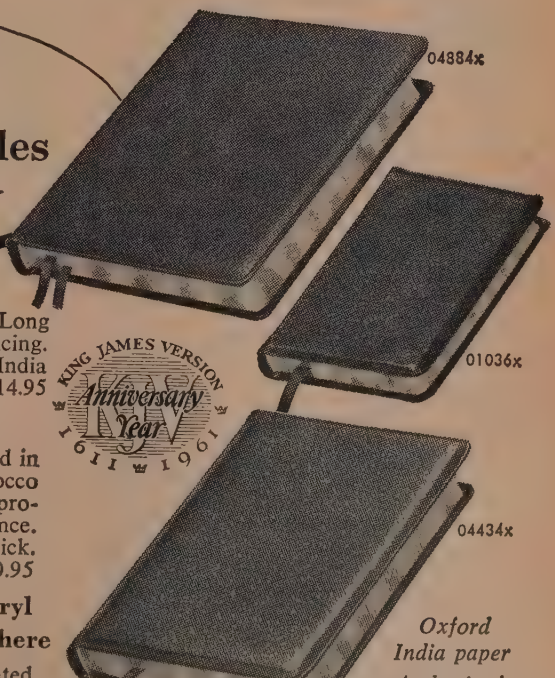

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NOVA SCOTIA

Pastors of Synod Briefed On New Education Program

By DOUGLAS A. CONRAD

HALIFAX—The Rev. George Ammon, of the Board of Parish Education, recently met with the parish education committee and the pastors of synod. Pastor Ammon explained the Long-Range Program and the steps leading up to its introduction.

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Guided tours of the Muhlenberg Building, home of the Lutheran Church Supply Stores (United Lutheran Publication House) can be arranged on Mondays and Thursdays between the hours of 9 a.m. and 3 p.m. and on Saturdays between 9 and 11 a.m. Arrangements must be made at least one month in advance; requests must include the date, time of arrival, and number in the group. Luncheon arrangements can be also made at this time, for groups touring the building on Monday or Thursday.

Unfortunately it will not be possible to furnish guides for individuals or groups not making a definite appointment.

Groups wishing to arrange a tour should contact Mr. W. H. Keyser at the Muhlenberg Building, 2900 Queen Lane, Philadelphia 29, Pa. or call VIctor 8-6800.

A MISSION—sponsored by most of Protestant churches in the metropol Halifax area—will be held Oct. 15-29 the Halifax Forum. The guest missioner be the Rev. Tom Allan of Glasgow, S land, who has held successful mission Winnipeg, Hamilton and other Canad cities.

REFORMATION CHURCH, Spryfield, will formally organized on Feb. 19. The R Otto Reble, of the Board of American M sions, will preach at the morning serv In the afternoon, the Rev. Douglas Conrad, president of synod, will prea Pastor Clyde Wentzell is mission develop

Harold Floreen Installed As Teacher at Saskatoon

SASKATOON, SASK.—The Rev. Harold F reen was installed Jan. 4 as professor ethics and Eng Bible at Lut Theological Se nary.

PROF. FLOREEN

Prof. Flore was installed Dr. Malvin Lundeen, presid of the Augusta Lutheran Chur He was a pastor Augustana cong gations in W New York a Tenafly, N. J., fore coming to seminary last September.

After graduating from high school Haxtun, Colo., in 1929, Harold Flore worked for ten years with the U.S. Weath Bureau. He was graduated from Augusta College in 1943 and Augustana Semina in 1946.

For the next eight years he specialized communicating the gospel to the Jews, fi for the Zion Society for Israel, then for National Lutheran Council, and last for National Council of Churches.

Miss Dysinger . . .

(*Continued from page 39*)

Miss Dysinger came to ULCW in 1947 from the Lutheran Inner Mission Society of Washington, D. C., where she was executive director.

A daughter of the late Dr. Holmes Dysinger, of Western Theological Seminary, Fremont, Neb., she is a graduate of Midland College and is now a member of the college board of trustees. In 1950 Midland conferred upon her the honorary degree of Doctor of Laws.

Ethel Dentzer Returning To India as Missionary

Miss Ethel Dentzer, associate secretary for education in the United Lutheran Church Women, resigned Jan. 15 to return to India as a missionary. She has been called by the Andhra Lutheran Church to direct its program of Christian education.

Miss Dentzer

Miss Dentzer was educated at the University of Pennsylvania, Temple University, and the Biblical Seminary in New York. She was commissioned in 1939 for missionary service in Japan. In 1941, when missionaries left Japan, she went to India.

A victim of polio, she was invalided home in 1944. After receiving a Master of Arts degree from New York University in 1947, she joined the faculty of the Lutheran Deaconess Training School in Baltimore.

In 1949 she returned to India for a five-year term of service, teaching at Guntur and Rajahmundry. During her furlough in 1954 she studied at Columbia University and Union Theological Seminary.

Returning to the United States in April, 1959, Miss Dentzer was offered a staff position with ULCW. Her work has included editing many of the publications and program materials used by the Church Women.

Pastors Shaheen and Hidy Named to Deaconess Board

Two vacancies on the Board of Deaconess Work have been filled by the Executive Board of the United Lutheran Church in America.

The Rev. E. Raymond Shaheen, of St. Luke's Church, Silver Spring, Md., was chosen to fill the unexpired term of the late Dr. John L. Deaton.

The Rev. Ross F. Hidy, of St. Mark's Church, San Francisco, was elected to serve out the unexpired term of Dr. E. Theodore Bachmann, who resigned to become associate secretary for theological education of the Board of Higher Education.

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DECEASED

CHAPLAIN MARSHALL E. BRENNEMAN, 48, died in a fire aboard the *U.S.S. Saratoga* Jan. 23 near Athens, Greece. He was one of seven crew members who lost their lives in the blaze.

A commander in the Navy, Chaplain Brenneman joined the service in 1944. He had been pastor of Trinity Lutheran Church, Mechanicsburg, Pa., from 1938 to 1941, and was dean and director of Camp Nawakwa, Biglerville, Pa., 1941 to 1944.

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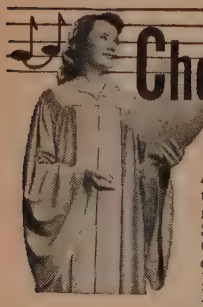

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As chaplain, he served at the Coast Gu station, Palm Beach, Fla.; a PT boat bas the Philippines, and aboard the *U. Spokane*. He was assigned to the airc carrier *Saratoga* last August.

A native of Carlisle, Pa., he atten Albright College, and Gettysburg Semin After his ordination he took further stu at Columbia University and Biblical Se nary in New York City.

Surviving him are his wife, the for Florence Reitz of Allentown; two s Thomas, 9, and Robert, 6; and a brot Haines Brenneman.

Funeral service was conducted Jan. 31 St. Paul's Church, Carlisle, by the R Elmer P. Truchses, pastor; Dr. Dwight Putman, president of the Central Penn vania Synod, and Commander Ross Trower, USN. Interment was in Westmin Cemetery, Carlisle.

MRS. MINNIE McKEOWN FRY, died Feb. 2 at her home in Mt. Ver N. Y. The widow of the late Dr. Fran Foster Fry, first executive secretary of ULCA Board of American Missions, was the mother of Dr. Franklin Clark F president of the United Lutheran Chur

Mrs. Fry was born in Lancaster, Pa. 1892 she was married to Clarence Sto feltz, who died a few months after t marriage. She was married to Dr. Fran Foster Fry in 1898, while her husband v pastor at Bethlehem, Pa. He died in 19

While her husband was pastor at Ref mation Church, Rochester, N. Y., Mrs. served for 14 years as president of the Wo en's Missionary Society. She was presid of the Western Conference Women's M sionary Society from 1914 to 1916, and v foreign missions secretary for the Gen Council Missionary Society and a mem of its executive committee 1911-1918.

She served as president of the Wome Missionary Society of the New York a New England Synod from 1917 to 19 and was a member of the constitution co mittee which prepared for the 1918 mer of the auxiliary. She was a member of

xecutive board of the ULCA Women's Missionary Society from 1918 to 1924, and erved as president of the board of trustees.

Active in community life, Mrs. Fry served n 1928-29 as chairman of the Mt. Vernon ecreation commission.

In addition to her son, Dr. Franklin Clark Fry, she is survived by two grandsons, the Rev. Franklin Drewes Fry, of York, Pa., nd Robert Charles Fry, of New Rochelle, N. Y.; a granddaughter, Mrs. Richard I. Preis, of Ann Arbor, Mich., and six great grandchildren.

Funeral service was conducted Feb. 6 at Good Shepherd Church, Mt. Vernon, by the pastor, the Rev. Harry Pfunke, and Dr. Robert D. Hershey, pastor of Holy Trinity Church, New York City. Mrs. Fry was a nember of both congregations. Interment vas in Augustus Church Cemetery, Trappe, Pa., where her husband is also buried.

MRS. SARA MARIE HANSEN, 94, died an. 27 in Johnson, Neb., where her husband, the Rev. Jurgen Hansen, was pastor f St. Matthew's Church from 1912 until is death in 1920.

A native of Denmark, she came to the Jnited States in 1894, and was married to Pastor Hansen the same year in Gothenurg, Neb. Surviving her are four children, Mrs. Elizabeth Blinde and Otto Hansen, oth of Johnson; Dr. Halter Hansen, of tillwater, Okla., and Ralph Hansen, of Carthage, Ill.; a brother, Alfred Ronnau, f Sweden; a sister, Julie Ewald, of Flensurg, Germany; 14 grandchildren and 17 reat-grandchildren.

Funeral service was held Jan. 30 in St. Matthew's Church, Johnson, by the Rev. rthur Huneke. Interment was in St. Matthew's Cemetery.

DR. WILLIAM L. KATZ, 75, pastor meritus of St. Luke's Church, Allentown, ed Jan. 29 in Grand View Hospital, ellersville, Pa. Since retirement in 1953 e had been living near Hatfield, Pa.

Born in Shenandoah, Pa., he was a gradate of Temple Preparatory School, Philaelphia; Muhlenberg College, and Philadelphia Seminary. He took graduate studies at Temple University and Union Theological Seminary. He received the master of sacred theology degree at Philadelphia Seminary, and an honorary doctorate from Muhlenberg.

Dr. Katz was ordained in 1916 and served Immanuel Church, Burholme, Philadelphia, 1916-23; Redeemer Church, Yonkers, N. Y., 1923-25, and St. Luke's Church, Allentown, from 1925 to 1953. He served on the Philadelphia Seminary board and many committees of the Pennsylvania Ministerium. Following retirement he was associate director of the $1.5 million Muhlenberg College Appeal.

Surviving him are his wife, the former Salina Weir; two daughters, Mrs. Ruth K. Murtoff, of Carlisle, Pa., and Mrs. Marie K. Brobst, of Denver, Colo.; a brother, George, of Philadelphia; a sister, Mrs. Henrietta Reisch, of Ashland, Pa., and five grandchildren.

Funeral service was conducted Feb. 2 in St. Luke's Church, Allentown, by the Rev. Luther F. Schlenker, the Rev. Samuel F. Stauffer, and Dr. Henry J. Pflum. Burial was in Lawnview Cemetery, Fox Chase, Philadelphia.

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IN CONCLUSION

THERE'S ALWAYS a market for books or pamphlets entitled "What is a Lutheran?" Those who buy such publications are mostly Lutherans, because we'd like to know what a Lutheran is.

The difficulty is that there are at least half a dozen ways of being a Lutheran. One is to agree with what the Lutheran church teaches, as these teachings are described in the creeds and confessions which our church has approved.

Most of us are willing to do that. But some of these teachings are expressed in the thought patterns of the fourth century, or the sixteenth, and when we begin to scratch the surface we find we don't understand exactly what they mean.

We say we believe our Lord descended into hell and ascended to the right hand of God the Father, but where is down and where is up? It used to be easy before people discovered that the earth itself moves around at terrific speed.

IT ISN'T enough merely to offer no objection to the teachings of the church. Faith is a long distance beyond intellectual acceptance of a set of statements. We have to be caught up in a conviction that these things we hear about God really explain our existence and give our lives meaning.

Luther in his *Catechism* gives more than a mere outline of the teachings we accept. He was able to express the whole thrust of these things in our personal existence.

The man of faith isn't much concerned about whether hell is down or heaven is up. He finds himself moving on a level much different from a scientific explanation of the universe. The man of faith is more a poet than a scientist. He is more concerned about the inner me ing of things than their outward appe ance.

These are not great days, though, poets. We are in a period—or are j coming out of a period—when scient explanations of everything seemed all t mattered. This hasn't been a good per for believers.

A MAN of faith finds a variety of w of expressing his understanding of G For some, the most natural way is ado tion — "Singing everlastingly To Blessed Trinity." There's a little of t in all of us, or we would be hopeles bored by coming to church every Sund

For some the desire to walk rig eously, to seek justice and mercy, the urgent expression of faith. T want to be involved in meeting hum need, bearing their brothers' burdens. there isn't any of this in us, it's a question whether our songs to the Trin are as adoring as they sound.

And some folks, who have neit poetry nor much passion for justice, content to be the organization-men church. They express their loyalty pitching in to see that the bills are p and the corporation grows.

If you want statistics, here are so recently reported in the Congregatio Christian Churches, which would pr ably pertain to most of us. A third the church members are "nominal." T don't much care what it's all about. Ab 30 per cent are "organization-ty Christians.

The rest are split up about equally tween those whose Christianity is in lectual assent or devotional commitme There is a variety of ways of being Christian, and a Lutheran.

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